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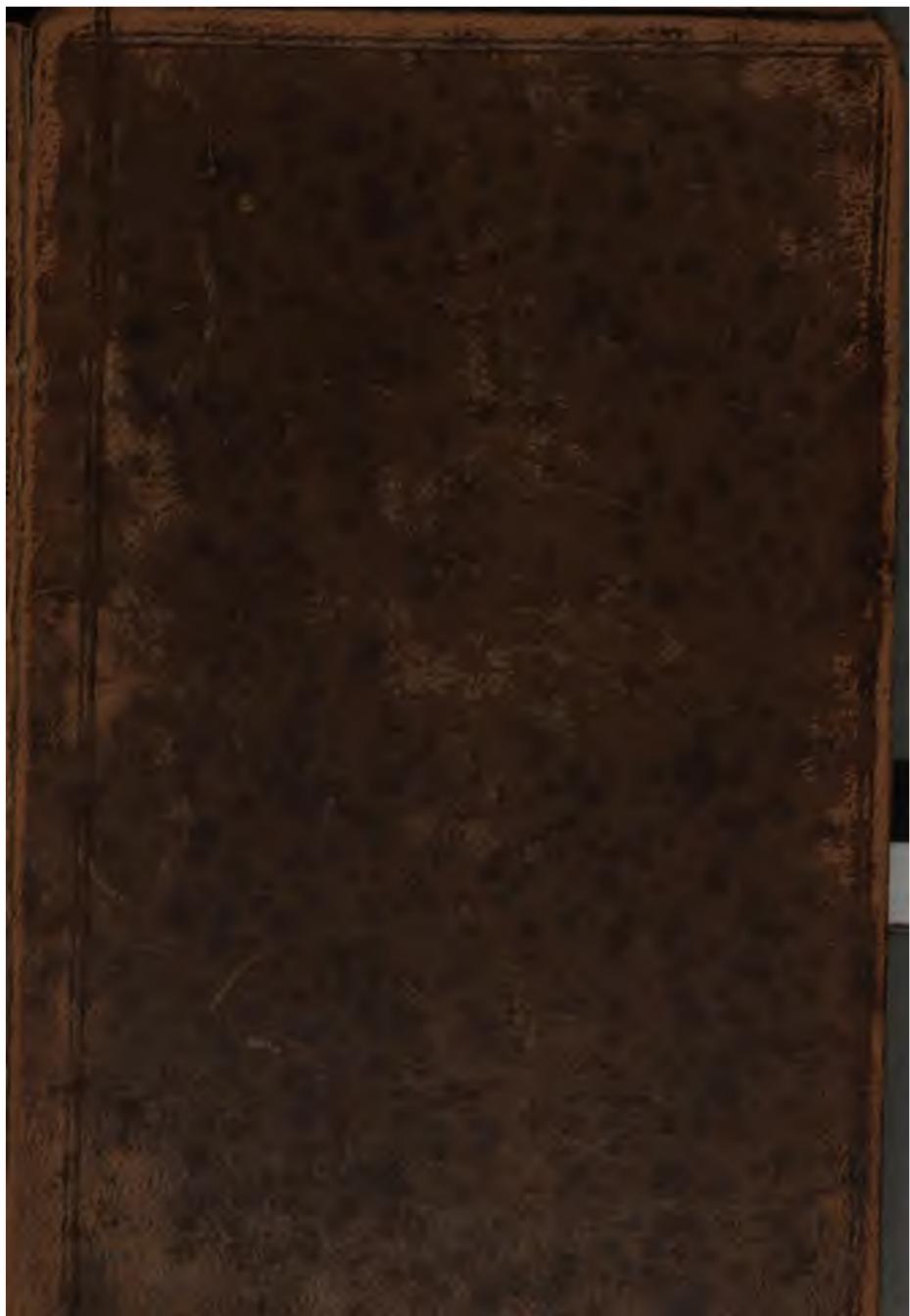
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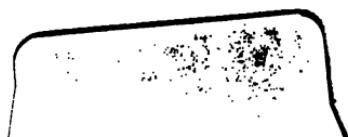
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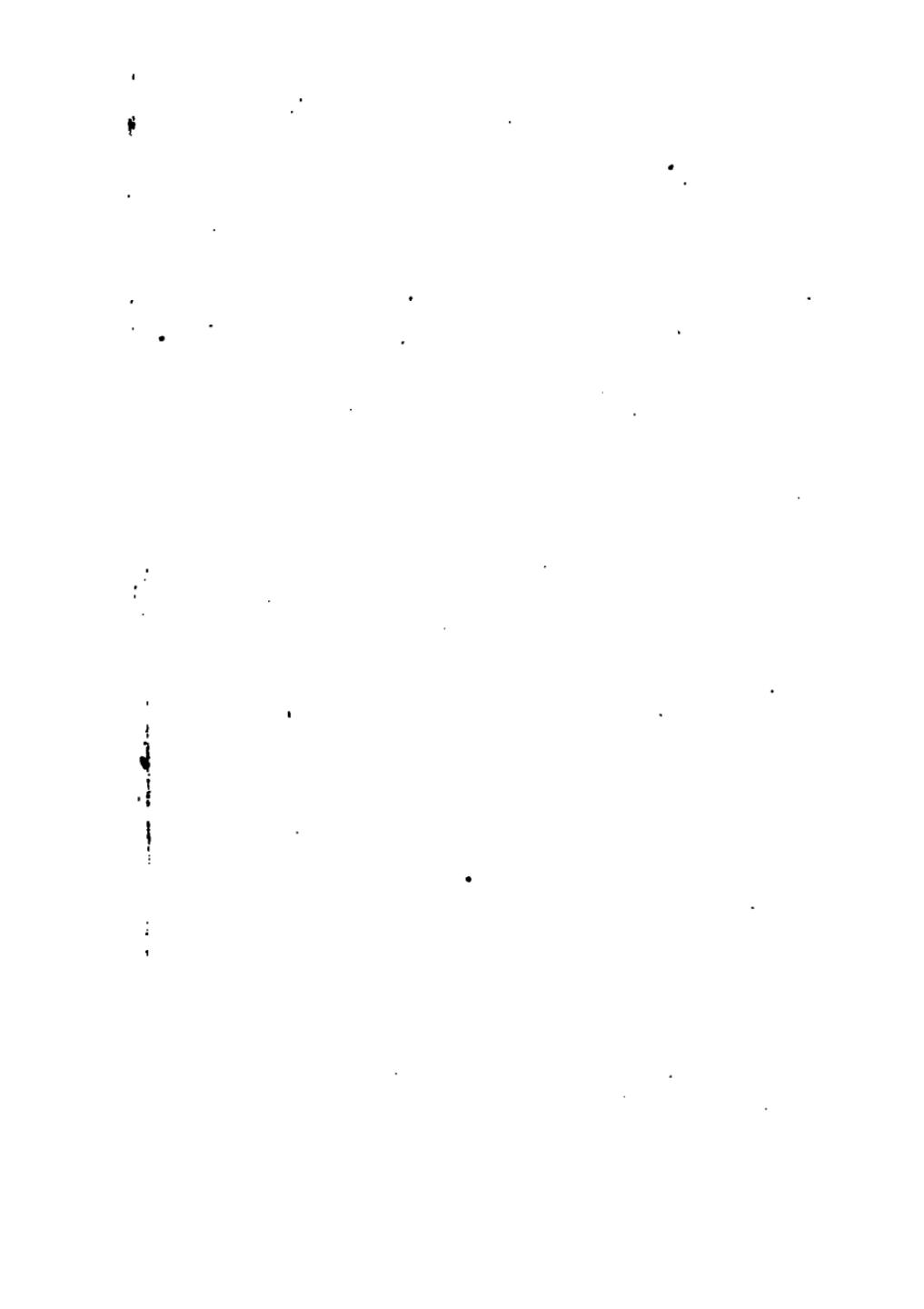


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EXPOSITORY NOTES, WITH Practical OBSERVATIONS; TOWARDS

The opening of the five first
Chapters of the first Book of Mo-
ses called *GENESIS.*

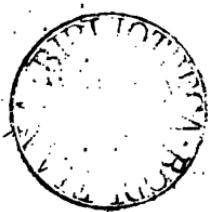
Delivered by way of
EXPOSITION

In several Lords-dayes Exercises.

By *BENJAMIN NEEDLER*, Minister of
the Gospel at *Margaret Moses Friday-*
street, L O N D O N.

Hereunto is added by way of *Appendix* certaine *Di-*
rections for the right understanding of the *Scriptures.*

London, Printed by *T. R. & E. M.* for *Nathanael*
Webb and *Willism Grantham*, at the *Bear in Pauls*
Church-yard, near the little North-door. 1655.





To the
WORSHIPFULL,
AND
The rest his loving friends,
The Parishioners of
MARGARET MOSES
Friday-street, London.

Dearly beloved,

The main designe of a Minister of the Gospell, next to the glory of God, should be the spirituall good, and advantage, as of the Church of God in generall, so of the flock committed to his charge in particular.

Had not this consideration been very powerfull, and prevailing on my Spirit, it would not have been able, to have broke through those many difficulties and discouragements (amongst which the unworthinesse, and weakness of the Author was not the least)

The Epistle Dedicatory.

that did way-lay the publication of these papers.

The result of my thoughts being affirmative, as to the presenting of them to publike view, I determined to dedicate them to you my people.

The reasons that moved me to this, (besides your interest in the composer of them, having been your Pastor now, for some yeares; and the equity of it, that they that called for, and rejoiced in the first-fruits of his Ministry, should have tendered unto them the first-fruits of his labours in this kind also) were such as these.

1. That I might be instrumentall to establish you in some of the truths of Christ in these erroneous dayes; a fitter expedient hereunto I know not any (next to the illumination of the Spirit) then the riight understanding of the text; For these late yeares especially, the Devill hath walked up and downe our streets with a Bible under his arme, and upon every turne pleads Scriptum est, It is written.

2. That you might be the more confirmed, concerning the sweet harmony of the Scriptures; how one Scripture sweetly embraces, and kisses each other, although there be many in the world, that would if they could (Horrendum scelus!) make

The Epistle Dedicatory.

make them to fall out, and mutiny. One calls the Old Testament, and the New, Gods two lips, whereby he breatheth out the same truth. Some have gone about to finde contradictions in them, but the spirit of contradiction was in them, that went about it. Oh that we could as well agree with them, as they agree with themselves: while they are at peace in their doctrine, we are at warre in their interpretation.

3. That you might take notice of the obscurity of some texts of Scripture. We may say of the whole booke of the Scriptures, as Saint Peter doth of all Pauls Epistles: In which are some things hard to be understood: ^{2 Pet. 3.16} Some things, though not all; there are some excellent herbes in the garden of the Scriptures, whose names we know not. Difficilia quæ pulchra. And these things, They that are unlearned, and unstable, wrest, as they do also, the other Scriptures, unto their own destruction. They deale with the Scriptures, as Chymists deale with naturall bodies, torturing them to extract something out of them, which God and nature never put in them; Or as torturers deale with an innocent man, make him speake that which he never thought; A seasonable Iter for these dayes, when men think a small measure of

The Epistle Dedicatory.

gifts sufficient for the interpretation of Scripture.

God would not have the weakest of his people starved, and therefore some truths are easie, nor the wisest of them cloyed, and sated, and therefore some truths are obscure. Nor have we cause to murmur, or repine at this dispensation. Since the fall, the understandings of men, are shrunken, and contracted. Shall the little viall be angry, because it cannot containe the water in the Ocean? Shall the blind man blame the Sun, for shining no brighter?

4. That however God dispose of me by his providence, I might leave something in your hands, which might be for your spiritaall advantage: A Sermon, or Exposition, if called to minde, (and I hope this small manuall may be your remembrance) may do your souls good, seven, ten, twenty yeares after its delivery. Physick doth not alwayes worke when it is taker, no more do the Ordinances. 'Tis

Joh 10.41, 42. said there, That many resorted unto Jesus and said, John did no miracle, but all things that John spake of this man were true; and many beleeved on him there. John had Preached of Christ before, but they did not beleeeve in Christ when he Preached; But when Christ comes amongst them; they upon Johns

The Epistle Dedicatory.

Johns Sermons preached a great while before,
then believed.

You have in these papers, (for I thought it not safe to go without a guide, the way in many places being difficult) the conduct of severall eminently learned Authors, burning and shining lights, at whose torch my candle received light, though I may say, to the praise of free-grace, it shines not altogether (unlesse we referre to God) with a borrowed, and derivative lustre, &c.

One of these things I studied in this small piece, was plainnesse; it being for a considerable part of it polemicall: And besides, truth is an excellent jewel, best when plain, set

I have severall counsells to you, lying neere my spirit, possibly I may have another opportunity to offer them. At present let me exhort you (as most pertinent to the businesse in hand) to a diligent study of the Word of God; To this purpose, I have annexed, by way of Appendix, certain directions for the right understanding of the Scriptures; if they may be of any advantage to you, blesse God for them.

Beloved, the desire of my soul is, that your soules may be saved. This is the prayer of

From my Study

at Bun-hill,

Nov 17. 1654.

Your servant in the

work of the Lord,

Benjamine Needler.

ERRATA.

Page 42, Line 9, for I read If, p. 53, l. 3, f. fourr r, frue,
p. 73, l. 3, f. principiis r, principiis, p. 83, l. 1, f. the cal-
ling on, r, the carrying on, p. 89, l. 11, f. Incommodum r,
Incommodum, p. 95, l. 13, f. u, r, or, 131, l. 3, f. gracionis e-
vidence, r, no gracionis evidence, p. 150, l. 22, f. this, r, thy,
p. 208, l. 2, for effic, r, esse, p. 208, l. 23, f. finon, r, fin.



EXPOSITORIE NOTE S towards the open- ing of the first Chapter of Genefis.

Πρελεγομενα.

 The distribution of *Moses* writings into five Books, was not done by *Moses*, but by others : you may observe in our Saviours time ; when he quotes them, he phrases it, *as it is written in the Law*, not in *Genefis*, or *Exodus*, &c.

The distribution of *Moses* writings into Chapters, we owe unto Christians a little before Barnards time. B The

Notes on the first

3. The Divine authority of the *Pentateuch*, appears by the Lord Jesus owning of them, *Luke 20. 37. Now that the dead are raised, even Moses sheweth, when he calleth the Lord the God of Abraham, &c.* So *John 3. 14. Ioh. 6. 32.* which cannot be said of the books called *Apocryphal*.

Ques. 1. verfe 1.

What is meant by the *heaven and the earth*?

Resp. By the *heaven* I conceive we are to understand two things.

1. The highest heaven, the heaven of the blessed, the dwelling place of glorified Saints and Angels, called also the *heaven of heavens*, *I King. 8. 27.*

This heaven (I conceive) was made before the earth, although I lay not any *stress* upon on the order of the words. Repentance is not before Faith, because sometimes set in the first place in the text, nor was *David* before *Abraham*, because *David* is set in the first place in the text, *Math. 1. 1.*

2. By the *heaven* we are to understand Angels, *Ioh 38. 7. Where wert thou, saith God, when I laid the foundations of the earth?* viz. when the first matter was made, of which

the world was composed (for the earth, to speak strictly, is without foundations, and hangeth upon nothing, like a round ball in the aire) when *the morning starres*, *viz.* the Angels (for the lights of heaven, Sunne, Moone, and Starres were not yet created) sang together: &c.

To this purpose consider;

That all kinds of beings were created the first six dayes.

Angels are like the heaven in their spirituality, and incorruptibility, as also in their power over sublunary, and earthly bodies, and therefore may be so called.

The Saints are called heaven ^{seven} times in one Chapter, as carnal and earthly minded men, are called earth, *verse 16*. And the *Rev. 12* earth helped the woman: now if the Saints be called heaven in the Scripture, why not the Angels?

From the consideration of the method, that was taken by God in the Creation of man: so soone as mans seat was perfected, man was created; It is probable that proportionably, when those blessed invisible mansions were finished on the first day, the Angels were created.

By the *earth* is meant that whole confus'd Chaos of earth and water, which was

Notes on the first

yet without forme, and void, as is afterwards described in the second verse: now this might be called the *earth*, as when an house is in fieri, we call it an house, and say, an house is a building.

Quest. 2. verse 1.

It is said God created the heaven, and the earth, and yet 2 Cor. 4. 4. Satan is called the *God of this world*.

Resp. God is the God of the world, *ratione creationis*, in regard of creation; Satan is the god of the world, *ratione cultus*, in regard of service, *He rules in the children of disobedience*.

Quest. 3. verse 2.

Why God should begin time with darkness?

Resp. It is no greater a wonder, then that the Lord should begin a glorious world, with a rude, and confused Chaos, the progresse of his Wisdome in making the world, being for the most part, from more imperfect things to perfect; from a Chaos, to beauty; from the servants, and furniture, to man, the Lord and Master of this great house.

Object. Darknesse is a privation, now the habit
must

must always actually go before the privation in the same subject.

This darknesse was rather a negation, *Resp. I.* then a privation.

Take privation largely, and so it may be first in *subjecto capaci*: As silence may be before speech, and blindnesse before sight, in a man, who is a subject capable of both; so here darknesse might be before light, because the subject of the first matter was capable of both.

Quest. 4. verse 3.

Hab. 1. 10.
God said, *verse 3.* *Let there be light*, and yet Sun, Moon, and Stars not created till the fourth day?

That light, which before the fourth day *Resp.* was scattered up and down upon the earth, was afterwards gathered together into the bodies of the Sun, Moon, and Stars.

Quest. 5. verse 5.

It is said, *The evening and the morning was the first day*; now how could there be morning or evening before the Sun was created?

Evening and Morning in this place, is *Resp. I.* not to be taken according to their usual signification, but Morning for all that time it

Notes on the first

was light, Evening for all that time it was dark.

There is no argument from the present state of things since the Sun was created to the former state of things before the Sun was created; morning is now caused one way by the rising of the Sun, then caused another way, by light scattered up and down upon the earth.

Ques. 6. verse 11, 12.

Whether the World began with the Autumne?

Reſp. 1. Some have thought that it began in the Spring, and that upon two grounds.

1. Because the Spring is the time of increase, as we finde by experience in fish and fowle.

2. Because *Adam* was thrust out of Paradise to till the ground, and spring-time is aptest for tillage.

2. Others, and I conceive more probably, think the world began in the Autumne: for it is said expressly, that the earth brought forth grasse, and herb yeelding feed after his kinde, and the tree yeelding fruit, whose seed was in its self after its kind. so that as man was not created a childe, but a perfect man,

so the trees and plants were created in their perfection; and therefore when the Serpent tempted our first parents, which was immediately after their creation, the Tree of knowledge of good and evil had fruit fully ripe on it. *The woman saw that the tree was good for food, and that it was pleasant for the eyes.* Gen. 3.6.

Quest. 7. verse 14.

Whether from those words, *let them be for signes, and for seasons, and for dayes, and for years,* Astrological predictions be warrantable?

Neg. There are two sorts of predictions lawful from the consideration of the position of the heavens.

1. *Predictiones naturales*, natural predictions, *viz.* when by the rising or setting of the heavenly luminaries, by their opposition, conjunction, and various aspects, we are able to foretel natural events, *viz.* the Eclipse of the Sun and Moone, &c.

2. *Predictiones civiles*, civil predictions, *viz.* when the husbandman, by the course of the Sun, Moone, and Stars, is able to say when it will be a commodious season, for sowing, setting, ingrafting, pruning, &c.

So that we say with the Scriptures, that the Stars are for signes, *viz.* for signes, and seasons, and dayes, and years: And that they are not only ornamental, but influentia: As trees and herbs were created, not only to beautifie the earth, but otherwise for the use of man and beast, to feed them, and to cure them; so the Stars were created, not only to beautifie the heavens, but for the use and comfort of man. Certainly if God hath given vertue to springs, and fountains, stones, minerals, plants, every spire of grasse that growes upon the earth, much more to the Stars of heaven. But,

3. *Predictiones Astrologicae*, Astrological Predictions, when men from the consideration of the face of the heavens, will take upon them to foretel contingent events, which shal befall Kingdoms or Common-wealths, or particular persons, these are unlawful.

1. They are Antiscriptural: *Deut.* 18. 14. *Esay* 44. 25. *Esay* 47. 13. *Jer.* 10.1,2.

2. They are unreasonable: if there were any certainty in the Astrological Art it would appeare in those Predictions that concerne the weather, which is the proper subject of the Planets operation: but how false, and uncertaine those are, I shall leave

to any to judge, that will read them without prejudice.

'Tis the observation of a learned Author, that the weather may be guessed by the heavens when the time is near, and natural causes have begun to work. As in the Evening we may guesse of the weather the next day, and in the Morning of the weather in the Afternoone: that a cloud will bring a shower, and South-winde heat, according to that of our Saviour *When a cloud ariseth out of the West, straightway ye say, There cometh a shower; and when ye see the South-winde blow, ye say, There will be heat;* Luke 12. 54,55. but long before to declare these things is impossible.

To this purpose is that of Ambrose (saith he) when raine was desired of all, and one said the new Moone will bring raine, although we were desirous of raine, it did me good no raine fell, till it came at the prayers of the Church that it might appear it came not by the influence of the moon, but by the providence of God. A man can no more tell what God will do, by looking upon the Stars, and Heavens, then one can tell the counsels and determinations of a Prince by looking on his Palace.

'Tis sad to think how apt we are to run into

into extremes, some are so bold as to ascribe the knowledge of future contingencies unto man; some so disingenuous, as to deny it to God: have a care of both, the one is *Sylla*, the other *Charybdis*; things are contingent to us, which are not so to God. In a *Syllogisme*, if the *major* be necessary, yet if the *minor* be contingent, the conclusion is contingent: the first cause is certaine, the second causes fluctuating, and wavering, hence flowes contingencie. We use to say, *Omne quod est quando est necesse est esse*; God sees things *in termino*, *in periodo*, hence they are certaine to God; we see things *in motu*, *in itinere*, hence they are contingent to us: those things which are contingent in regard of their own natures, are certaine in regard of Gods fore-knowledge, and in subordination to his decree.

Ques. 8. verse 14.

Why the Lord made the light, and dayes, and nights, as also the earth to yeeld her encrease, before the Sun, and Stars were created?

Reff. That the Lord might teach us, though he commonly makes use of means for the preservation of the creatures, yet he is not tied.

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ir

tied to means. He hath bound us to them, but he hath not bound himself. He hath made the Sun to give us light, yet he is able to give light without the Sun. God with all the creatures that he hath made, is no more then God without any of the creatures that he hath made.

Quest. 9. verse 24.

It is said, *Let the earth bring forth the living creature after his kind, cattle, and creeping things.* Now the question is whether in the beginning every creeping thing was created?

Neg. Augustine was of opinion, that *Reff.* creatures that were generated of dead bodies, were not created at first: and *Vallefoss* in his book *de sacra Philosophia*, renders the reason of it: *Fruskrū fit per plura, quod fieri potest per pauciora*: God saw that these would be produced by generation alone, and therefore what need was there of creation?

Quest. 10. verse 25.

It is said, *God made the beasts of the earth, the sixth day;* Now the question is, why the beasts were created with man, rather then

then, with fishes or fowles?

Reſp. The reaſon may be this: man was not made to swim with fishes in the ſea, or to fliſh with fowles in the aire, but to live, and move with beaſts upon the earth, therefore on the ſame day whereon man was made, the beaſts were made.

Quesṭ. 11. verſe 25.

Whether those kindes of creatures, which are brought forth by a mixt generation, as the Mule by the mixture of the Aſſe and the Mare, were created?

Reſp. Neg. Saith the judicious *Willes*, for these Reasons;

1. Because these are not distinct kindes of creatures from others, but the firſt kinds made in the creation, mixed, and conjoyned together.

2. Because we finde it directly ex-
Gen. 36. preſſed, that *Anah found the Mules in the*
24 *wilderneſſe, as he fed the Aſſes of Zibeon his*
father; this is ſet down as ſtrange, and therefore they were not created *ab initio*.

Quesṭ. 12. verſe 26.

Wherefore God ſaid, *Let us make man*
in

in our Image : and not, Let there be man, as he said, Let there be a firmament; Let there be light, Let the earth bring forth the living thing?

The Scripture herein speaks *Ἄργων* Reff.
πατῶς, after the manner of men : and would commend unto us the excellent workmanship of God in the Creation of man : a work farre more choice then the light, & heaven, and all the rest of the creatures : men of wisdome, when they are to handle matters of importance, enter into consultation, and take the greater care in the performance of them.

Quest. 13. verse 26.

God said, *Let them have dominion over the fish of the sea, and the fowles of the aire, and the cattel*, but the question is, whether if man had not fallen, one man had had power over another?

Superiority and inferiority, dominion, and subjection, were not incompatible with the state of Innocencie: the authoritative power that a father hath over his childe, and an husband over his wife, is founded in the light of nature, and therefore not inconsistent with our primitive state.

Divines

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Divines therefore distinguish betweene natural subjection and civil; natural subjection should have continued in the state of integrity, but as for civil subjection, there had beeene no such thing in the world: if man had continued to serve God, he needed none to serve him; service come in by sinne, and the encrease of it, by the encrease of sinne.

We see, when Canaan was so vile, as to forget the duty of a sonne, he is set in the lowest condition of a servant. *Cursed be*

Gen. 9. 5. Canaan, a servant of servants shall he be unto his brethren, viz. the lowest, and most abject servant. As God of gods the greatest God, the Lord of lords, the highest Lord, so servant of servants, the lowest, and basest servant.

Quest. 14. verse 27.

God is said to create man *after his owne image*, and *Paul saies that the man is the image and glory of God, but the woman is the glory of the man*: the question is, whether the woman was not made after Gods image, as well as the man?

Reff. We may consider man and woman two manner of wayes, either as they were both rational

rational creatures, and so without question the woman was made after the image of God as well as the man : but now consider them as to their sex, or as to their relations of man and wife, so man is her superior, and in regard of that authority that the man hath over the woman the man is said to be the image of God, and the woman the glory of her husband ; and well may she be called the glory of man, for it was a far greater honour for man, to have dominion over one of his own kind, then over all the beasts.

Quest. 15. verse 27.

"Tis said, both man and woman were created the sixth day, *male and female created he them*, and yet after the six days were over, it is said, *The Lord caused a deep sleep to fall upon Adam, and he slept, and of one of his ribs he made a woman?*

Gen. 2. 21-22.

These Scriptures are easily reconciled; *Reff.* In the first chapter the Spirit of God tells us what God did the sixth day, *viz.* he created the man, and woman, male and female; in the second chapter he tells us Gods manner of doing it.

Quest. 16. verse 28.

"Tis said God blessed them, and said, Be fruitful

ful and multiply: and yet our Saviour saies, *Luke 23. 29. Behold the days are coming when they shall say, Blessed are the barren, &c.* and so in another place, *Woe to them that are with child in those dayes.*

Mat. 24. 19

Re/p. To have children, to be fruitful, in its self considered, is a mercie; and to be preferred before barrennesse, but yet ~~not~~ ^{not}, and in some respect barrennesse is to be preferred before it; As when enemies are approaching, and a place is like to be destroyed with the sword: women with childe are not able to flie and shift for themselves, and therefore *Woe to women with childe;* in those dayes: And 'tis better to have no children, then to see them butchered and massacred before our eyes. And this shewes, the singular difference between spiritual mercies and temporal: spiritual mercies are alwayes desirable, and never out of season.

Quest. 17. verse 29.

Whether the eating of flesh or fish was allowed by God to our forefathers before the flood? for after the flood we finde this liberty was given, *Every moving thing* Gen 9. 3. *that liveth shall be meat for you:* but in this chapter, when God speaks of the provisi-

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on made for man, he only speaks of Trees, and Herbs, and Vegetables.

I humbly conceive the Affirmative, enclined thereto by these reasons.

Resp.

1. God did not forbid them eating of flesh, & therefore left them to their liberty.

2. What use could there be made of fish, and many other creatures, if they had not been allowed for meat?

3. They offered up Sacrifices of their cattle, *Abel brought of the firstlings of his flock*: Now it was a thing received and taken for granted among the Jews, that they might eat of their Sacrifices.

4. They wore the skins of beasts, and therefore it is likely they ate also the flesh; *Unto Adam also, and unto his wife, did the Lord God make coats of skins.*

But after the flood God expressly permitted the eating of flesh, and therefore he did not permit it before.

Negativa non probant. By the same reason it would follow, that because the Rainbow was not mentioned before the flood, the Rainbow was not before the flood; which we have no cause to beleieve, for *Post causa ponitur effectus*: Now the Rainbow is caused by the Sun shining upon a watery cloud: It is true, it was not the to-

ket

Notes on the second

ken of Gods Covenant till after the flood, but it was before.

God did not after the flood give man a right to that, which he had not before the flood; but only reinvested him with those possessions, and priviledges, which he had been cast out of, by reason of his sinne.

Notes on the second Chapter.

Quest. 1. verse 1, 2.

How is it said, that God ended his work the seventh day, when God is *totus actus*, and besides, *John 5. 17* our Saviour saith, *My Father worketh hitherto, and I work?*

Reff. 1.

Cessavit ab actu creationis non ab actu.

2.

Moses doth not say simply he rested from all his work, but from all his work which he had made, *viz.* from the works of creation: and therefore that of our Saviour, *my Father worketh hitherto, and I work,* must be understood of the works of providence.

Object.

But the souls of all the men and women in the world, from the beginning have been created to this very day.

Reff.

God rested from the creation of *species* or kinds, not from the creation of individuals.

But

But the earth afterwards brought forth *object* briars, and thorns, therefore new kinds were created, *Gen. 3.17, 18.*

I know no inconvenience will follow, *Reff.* if we affirme, that briars and thornes were created the first six dayes: it is true, they should not in the least have been prejudicial either to man, or to the fruits of the earth, if man had not sinned; and therefore it is likely, if man had continued in his primitive state of integrity, briars and thornes should have growen in their place, and the fruits of the earth in their place: this blending and mixing of briars and thornes amongst the fruits of the earth is the product of the sin of man.

But there are several things in the world, *object* the creation whereof we read not the first six dayes; as wine, milk, &c.

Some things were created in their *per- Reff.* fection, some things in their principles: though wine was not created, the grape was; though milk was not created, the brest was.

Quest. 2. verse 3.

Whether God did from the first creation, appoint that the seventh day should be kept as an holy Sabbath? or whether this be spoken by way of *Prolepsis*, or *An-*

anticipation, or: because God rested from his work upon the seventh day; therefore he did afterwards, at the time of the giving of the Law ordaine, that every seventh day of the week shold be kept holy, as a Sabbath of rest unto the Lord.

Repf.

The Sabbath was appointed from the creation: its title
It cannot be denied, but that it is an difficult thing in scripture, to set down things in way of *Prolepsis*, or *Anticipation*, as they call it, to set down things aforéhand, in the History; which happened many yeats afterward: but there is no such *Prolepsis* here; as if the meaning should be that he did this two thousand five hundred years after the creation. It is observable that throughout the whole Scripture, we shall not finde one *Prolepsis*, but that the History is evidently and apparently false, unless we do acknowledge a *Prolepsis* and *Anticipation* to be in the History: the necessity of establishing the truth of the History, only can establish the truth of a *Prolepsis* in the History: but in this place alledged, can any say that the story is apparently false, unless we imagine the Sabbath to be first sanctified on mount *Sinat*?

Obijct.

But Gods sanctifying the Sabbath may be

expounded thus: God did actually purpose to sanctifie it after the giving of the Law, If to sanctifie the seventh day, be only to purpose to sanctifie it, then the Sabbath was no more sanctified since the creation, then *ab eterna*: for then God purposed it should be sanctified, &c,

For the further clearing of this truth, I shall give you the Arguments of some learned persons, why they conceive that the Sabbath was not instituted till the giving of the Law on mount Sinai.

Adam in innocence should not have Arg. I. needed a Sabbath; nor his soul, for every day was a Sabbath to that, nor his body, because his body was not then subject to weariness, neither could it be appointed for the ease of servants, because then no such thing as servitude in the world.

The Sabbath was instituted, not for *Reſp.* I. common rest, or rest from natural weariness principally; but for holy rest, that the foul might have more immediate communion with God, *Returne to thy rest, O my ſoule*, ſaith the Psalmt: The rest of the ſoule is not a ceaſing from all operation, for that cannot ſtand with the nature of a ſpirit; hence the ſoul is called *spirit*, an *act*; because it is ſtill in action, a ſpirit can-

Reſp.

Notes on the second

not be, and not act; but when the soule centers on God, then it is said to rest.

Bodies rest in their proper places; and souls rest in the enjoying of their proper objects. Now *Adam* in innocency, thogh his body was not subject to wearinesse, might stand in need of such a rest as this is.

2. *Adam* was to serve God in a particular calling, *God took the man & put him into the*

Gen. 2: 5. garden of Eden, that he might dresse it, & keep it; now *Luther* professeth, It followes from hence, saith he, that if *Adam* had stood in his innocency, yet he shoule have kept the seventh day holy, *viz.* on that day he shoule have taught his children, what was the Word of God, & wherein his worship did consist, and wholly have sequestred himself to his service; on other days he shoule have dressed and kept the garden; though every day was to be spent in holinesse meditately, in seeing God in the creatures, and meeting with God in his labour, yet it was not unsuitable for that estate, to have one day in the week, for more immediate, and special converse with God; and though it was no paine to him to dresse the garden, yet this must needs take up his thoughts while he was about it.

subject. The Saints and Angels in Heaven, have
had

had no set Sabbath, and why man in innocence?

The state of innocence on earth, should *Reſp.* not have been in all things alike, to the state of glory in heaven, and particularly in this, there should have been marriage, dressing of the garden, day and night in Paradise, but no such thing in Heaven.

We do not read, that there was any other positive precept or law given to our first parents in the state of innocence, but only this, *that they should not eat of the forbidden fruit.* Now the command of God for the observation of the *Sabbath*, is a positive command, and that appears, because, although the worship of God do belong to the Law natural, *viz.* founded in the Law of nature, yet the circumstance of time, when God in an especial manner is to be worshipped, that we should keep an holy rest unto the Lord every seventh day, this is a positive precept, and was never determined by the Law of nature.

That *Adam* had from the creation, at *Reſp.* least that which amounted to a positive Law for the observance of the Sabbath, is plaine. It is said, *God sanctified the seventh day.* Now, though this word is variously taken in the Scripture, yet in this

Notes on the second

place. the seventh day must be said to be sanctified one of these two wayes :

1. Either by infusion of holiness, or sanctification into it ; now the circumstance of a seventh day, is not capable of sanctification in this sense, only rational creatures, Angels and men may be said thus to be sanctified.
2. By separation of it from common use, and dedication of it to an holy use, as the Temple and Tabernacle were, which had no inherent holiness in them.

Now if the Sabbath were thus sanctified, it must either be for the use of God, or man ; either God must impose upon himself the observation of every seventh day to keep it holy, which is absurd ; or else it was dedicated and consecrated for mans sake and use : and if so, man had that which amounted to a positive Law for the observation of the Sabbath.

Arg. 3. When Moses makes repetition of the Law of God, *Deut. 5. 15.* he laies downe this as a ground of the observation of the seventh day as a Sabbath, the deliverance of *Israel* out of *Egypt*, therefore the Sabbath was not instituted from the creation.

Refp. This that is urged is placed by God by way of preface and motive as an argument for

for the observation of all the Commandments, yet who will say that none of them were in force till the deliverance of *Israel* out of *Egypt*?

This was one reason why the Sabbath *Resp. 2.* should be sanctified, but not the only reason: therefore, *Exod. 20. 6.* the reason that is rendered there, why the seventh day is the Sabbath, is this, for in six dayes, the Lord made heaven and earth, &c.

The Jewes were to observe the Sabbath not only upon the ground of its first institution, but upon reasons, proper, and peculiar to that Nation. It is likely their deliverance out of *Egypt*, was on the Sabbath day, and therefore urged by *Moses*, as a ground of their observation of it.

We finde not any expresse mention, *Arg. 4.* that the Patriarchs before *Moses* time did sanctifie a Sabbath.

We may as well argue, it was not kept *Resp.* all the time of the Judges, and *Samuel*, because no expresse mention made in those Books of any such thing.

No doubt, but they observed it, be- *Object.* cause it was published on mount *Sinai*.

The like may we say of the Patriarchs *Resp. 1.* before the promulgation of the Law on mount *Sinai*, because it was sanctified from the *Creation*. *Abra-*

2. *Abraham* is commended for keeping God's *Commandments*, and the Sabbath is one of them.

3. We may as well argue, that the Patriarchs for two thousand five hundred yeares together, observed not any day at all for the worship and service of God; for there is in Scripture as much mention of a Sabbath, as any other day: yea,

4. It is plaine in the Scripture, that the Jewes did keep the Sabbath before the Law was given: *This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord, &c.*

I might adde, that it is not improbable, but the sacrifices of *Cain* and *Abel* were upon the Sabbath-day, the usual stated time for such services: If a time had not beeene set apart even in *Adams* dayes, for Divine service, how improbable is it, that *Cain* and *Abel* should concurre at the same time, in bringing their offerings unto the Lord? and if not at the same time, how could *Cain* discerne that *Abels* offering was respected, and accepted of God, when his was not? and besides, it is said, *In processe of time it came to passe, that Cain brought of the fruit of the ground, an offering unto the Lord. In the processe of time, or at the end* of

of days, as it is in the margin of your Bibles, and as the original will bear it, *viz.* on the Sabbath-day; when there is an end of the dayes of the week, and they begin again.

I might adde, that it is not improbable, but that *Noah* and his family kept the Sabbath in the Ark; for it is said, *that he stayed* Gen 8. 10, *other seven dayes, and sent forth the Dove* 22. *out of the Ark;* and verse 12. *He stayed other seven dayes, and sent forth the Dove:* why did *Noah* this on the seventh day? It was likely that then *Noah* and his family were at prayer, and engaged in the worship and service of *God*, and at such times it is good to make experiments of *Gods* fatherly care of us, and providence over us.

Quest. 3. verse 4.

In the first Chapter it is said, *that God made the heavens, and the earth, in six dayes,* and in this verle it is said, *These are the generations of the heaven, and the earth, in the day that the Lord God made the earth, and the heavens.*

From this place some would gather, that *Resp. I.* all the world was made in one day, and that *Moses* doth divide the creation into six dayes *proper capium*, that it might be the better understood.

Others

2. Others conceive, that Moses relates that first matter or substance, of which all things were created: now this was made in one day.

3. Others think, with whom I close, that Moses doth not speak strictly here, but it definitely, in the day the Lord made the earth, that is to say, in the time that the Lord made the earth: so it is taken in other places of Scripture, *Today if you will hear his voice, etc.*

Psal. 95.7.

Quest. 4. verse 5.

How God could be said to create *every plant of the field before it was in the earth:*

Resp. I. Either the meaning is, that they were created *potentialiter*, in the first mass, and so created before they were in the earth.

2. Or else the meaning is this, God created *every plant of the field, before it was in the earth, viz.* there was not a plant in the earth, before God created it.

Quest. 5. verse 7.

It is said, *God formed man of the dust of the earth:* How can man be said to be made of dust, or earth, when he is made of the four elements, earth, fire, air, water?

Mose

Moses saies, God formed man of the dust *Resp. 1.* of the earth, but not only of the dust of the earth.

Moses loquitur de terra, ut de causa parti, non totali: Moses speaks of the dust, but as part of that matter, of which man was made.

But he exprestes the one, and therefore *object.* by consequence denies the other.

This is just as if a man, by calling one his *Resp.* fathers sonne, should deny him to be his mother's.

Ques. 6. verse 7.

Why doth the Lord speak distinctly in this verse concerning man's body and soul? We shall finde God speaks of other creatures in the bulk; body and soul together, *Let the waters bring forth abundantly, the moving creature that hath life;* and so, *verse 24. Let the earth bring forth the living creature after his kind;* *et.* *Gen. 1.20* 24

To note the spirituality and immateriality of the soul; the soul of man, *non educitur ex potentia materia;* as the Learned phraseth it; but the body was made of one kind of substance, and the soul of another: for, Consider

1. The condition, and nature of its object,

30, speaks this truth ; Seneca could *Hoc habet argumentum anima sua divinitate quod illam divinam delectant*; This argument of its spirituality, hath the soul of man in its own essence, that it is delighted in things divine and spiritual. If the soul be material, we could not reach to the knowledge of any thing but that which is material : and we might as well see Angels with our eyes, as understand them with our mindes. We say, *Receptio fit per modum recipientis* ; you cannot fill a chest with virtue.

2. Its independence on the body : able of it self to performe its own actes without the help and concurrence of outward man. It seeth when the eys be closed and sometimes seeth not when the eys are open. It travelleth while the body resteth & restereth when the body travelleth, *Receptio fit per modum recipientis*. When *John* saw his glorious revelation, he is said to be in the spirit : when he had his revelations, and saw things unutterable, he knew not, whether he were in body or out of the body : for beleeve we know, that there are laid up for the saints such joyes, which eye hath not seene, eare heard : what is this but to leave the body behinde us, and out-run our bodies?

3. Time that wears out all corporeal things, addes perfection to the souls and understandings of men: old men, who have the weakest bodies, have the most lively and vigorous souls: yea, we may observe, that men who have the most admirable soul-accomplishments, have usually the weakest bodies, and are not of the longest lives. 'Tis a remarkable passage, that of Saint John to *Gaius*, *I wish*, saith he, *that thy body prospered, even as thy soul prospers.*

Here is a clear text against the Atheists of these dayes, that question whether there be a soul or not; the truth is, a man cannot doubt of it, without it; as a man cannot prove Logick to be unnecessary, but by Logick, as a man cannot say he is dumb, without speaking.

Ques^t. 7. ver^e 7.

In what sense these words are to be understood, *He breathed into his face the breath of life?* for the Manichees from hence held, that the soul was part of Gods Essence, as the breath is part of a mans substance.

It is true, in mans breath there is part of *Resp.* his substance, but these words are not spoken of God properly, but metaphorically: *As*

if Moses should have said, *Jehovah*, by the power of his Spirit, without making use of any elementary matter, breathed into man a vital soul.

Ah horrid blasphemy to think the Essence of God should be subject to change, ignorance, sinne, &c, as the soul is.

Quest. 8. verse 7.

Why is God said to breath into his nostrils or face the breath of life, rather than into any other part of the body?

Reff. 1. Because the operations of the soul discover themselves in no part of the body more than in the face: hence a living man is usually pictured smiling, or reading, &c.

And besides, the face and head is the seat of all the senses, except the touch which indeed is spread all over the body so that the principal part of the body, put here for the whole: God breathed into his nostrils the breath of life, *viz.* into his body the breath of life.

Because life seemes to be seated in the nostrils: *Nares Externum Respirationis organum*: breath the necessary consequent of life: hence God is said to breath into his nostrils, because it is the part by which we breath and live.

Quest.

Ques. 9. verse 8.

Why the Lord planted the Garden of **Eden** for the use of man, when he knew that man would not continue in his primitive state, and so by consequence be cast out of Paradise?

God would deale with man, not according to his own foreknowledge of what he would be, but according to that state he was in for the present.

God placed him in Paradise, that he might know, by woful experience, of how much good he was deprived, by transgressing of the command of God.

Gods dispensation herein, towards man, was like that other dispensation of his towards the Devils: they were first placed in heaven, though God knew, that afterwards for their sinne, they should be cast out of heaven.

Ques. 10. verse 8.

It is said, That there viz. in Paradise God put the man whom he had formed; Now the question is, whether there were any other creatures in Paradise besides man?

Affir. For these Reasons.

D

1. Be-

Ref.

Notes on the second

1. Because man while he was in Paradise, had dominion over all the creatures.
2. If Eve had neither seen the Serpent, nor any other creature before the temptation, it is likely she would have been startled with the sight of the Serpent, and not easily have treated with it.
3. If the beasts had not been in Paradise, man would have been deprived of that great pleasure that he might be partaker of, from the sight of the variety of creatures, over which he had dominion.
4. Because man gave names to the creatures in Paradise, *verse 20.*

Quest. II. *verse 9.*

Why one of the trees that was planted by God in the midst of Paradise, was called the *tree of life.*

Resp. 1. Some conceive, that it was called so *effective*, because the fruit of it had a special quality, and efficacie with it, to preserve Adam immortal.

2. Others conceive, with whom I rather close, that it was called so *significative*, because it was a sacramental signe annexed to the Covenant of works assuring life, and immortality, upon condition of perfect *obedience.*

Bw

But it seemes, that the fruit of the tree *objets*: of life should have made man immortal, for it is said, *And the Lord said, Behold, the man is become like one of us, to know good and e- Gen. 3. 22 vil; now lest he put forth his hand, and take also of the tree of life, therefore the Lord sent him forth from the garden of Eden, &c.*

I suppose this is an Ironical expression : *Reff.* as when the Lord said, *Behold, the man is become like one of us, to know good and evil*, this was spoken ironically, and the meaning was, they were become most unlike him: so in these words ironically he upbraids him after the same manner, *Left, saith the Lord, he put forth his hand, and take also of the tree of life, and eat, and live for ever*; not that there was any danger of his living for ever, but in derision of any such hope, or expectation.

Quest. 12. verfe 9.

Whether the tree of life in Paradise was a type of Christ?

Neg. For the clearing of this, consider, *Reff.*

1. That we should be very wary of *Allegorizing* any part of the Scriptures : The Libertines of our times, are so daring, as to turne all the Scriptures into an *Allegory* : as the *Gnosticks* of old, made abstinence from

adultery forbidden in the seventh Commandment, a type of our spiritual chastity it is the designe of some frothy wits to typifie, and allegorize Gods Commandments out of the Law, and his truths out of the Gospel.

2. That it is an unwary Assertion, that the *tree of life* in Paradise was a type of Christ; although the *tree of life*, and sundry other things in Paradise, are made similitudes to set forth Jesus Christ, yet it is a gross mistake, to make every metaphor, or similitude, and allusion to be a type. The Husbandmans sowing of the seed, is a similitude of preaching the Word, yet it is no type of it: The head, & the members of mans body are similitudes of Christ, the head, and the Church, his members; but will any affirm these were types of Christ? Just thus was the *tree of life*, a similitude, to which the holy Ghost alludes in making mention of Christ, but not a type: and the reason is because the Covenant of works, by which *Adam* was to live, is directly contrary to the Covenant of grace, by faith in Christ. *Adam* therefore was not capable of any types then to reveale Christ to him, to whom the first Covenant cannot speak, and of whom *Adam* stood in no need.

But though *Adam* stood in no need of *Object*. Christ, as a Redeemer, yet as a Confirm-
r of him in that state : and why may we
not conceive, That if *Adam* had not sinned,
Christ should have beene incarnate, and
hat then he should have beene head of
mankinde, as now the head of 'Angels ?
and if so, the *tree of life* might be a type of
Christ.

If the *tree of life* was a type of mans *Resp. 1.*
Confirmation by Christ, then there would
have beene a type of Christ, which never
hould have beene fulfilled.

I conceive it a dangerous assertion, to
say Christ would have beene incarnate if
Adam had not sinned : because the Scrip-
ture nameth this to be the principal end of
Christ's coming into the world, to save that
which was lost: *Ultra Scripturam sapere est
nsanire.*

May not a man say, the *tree of life* *Object*,
was a type of Christ by *Anticipation* ?

This is as much as to say it was not a type *Resp.*
hen: which is the thing we contend for.

Quest. 13. verse 9.

Why was the other tree called the *tree*
of knowledge of good and evil ?

Not Effective, because the fruit thereof *Resp. 1.*

D 3 had

had any such quality, or vertue, that I
eaten, it would work, and encrease k
ledge, or quicknesse of wit: indeed the
cinians border upon this opinion, and
say, *Adam and Eve* were created simpl
weak in knowledge, and that this tree
to beget it, and encrease it.

But significative, because it wa
other sacramental sign annexed to th
venant of works, sealing death and
nation in case of disobedience: and
signifie that upon the eating thereof,
should experimentally know good: a
yil: viz. the worth of good, by the
of it, and the presence of evil, by the
of it.

Object. But it is said, *Man is become like
us, knowing good and evil:* now God
not be said to know the worth of goo
the want of it, or the presence of evil,
sense of it.

Reff. The Lord speaketh those words
cally, as before.

Quest. 14. verse 15.

It is said, *God put the man into the
of Eden to dresse it, and yet afterwar
is pronounced as a curse: In the sweat*

face, thou shalt eat thy bread,

Gen. 3.16.

Man should have laboured if he had continued in his first estate, but those irksome concomitants of labour, paine, sweat, weariness, spending of the strength, and spirits, are the product of sinne.

Reff.

Ques. 15. verse 16, 17.

Here the Lord gives a Law to man, *Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat;* and yet, the Apostle saies, *The Law is not made for the righteous.* 1 Tim. 1.9

The Law is not made to the righteous person so, as he should be under the vindictive or punishing part of it, he continuing in his righteousness; and in this sense it may be applied to man in innocency: man in innocency might be under the directive part of the Law, though not under the vindictive part of it.

The Apostle speaks of Gospel-times, when man was in another state, & his meaning is, the law is not made to the belieever so, as he should abide under the cursing & condemning power of it: the godly are under the desert of the curse of the Law, but not the actual curse and condemnation thereof; nor

Notes on the second

doth it follow, as a Reverend Author very well observes, that there is no Law because it doth not curse, It is a good rule in Divinity, *A remotione actus secundi in subiecto impediti, non valet argumentum ad remotionem actus primi;* From the removal of an act or operation, the argument doth not hold to the removing of the thing it self: As it doth not follow, The fire did not burne the three Worthies, therefore there was no fire : God did hinder the act: And if that could be in natural agents, which work naturally, how much rather in moral: such as the Law is of condemnation, which works according to the appointment of God.

Quest. 16. verse 16, 17.

Why would God give man a positive Law, besides that natural Law that was written in his heart :

Reſp.

That hereby Gods dominion and power over man might be the more acknowledged: man might have submitted to the Moral Law of God, not so much in order to the command, as because it was suitable to that principle which was within him; for the Moral Law at first was written in mans heart:

heart : Even as the Heathens do abstaine from many sinnes, not because forbidden by God, but as dissonant to their natural reason, therefore God gives him a positive Law : *Ut nulla alia causa esset obedientia, nisi obedientia.* So that the forbidding to eat, was not from any sinne in the action, but from the will of the Law-giver : As if a man forbid another to touch such an herb, because it is poison, this herb is contrary to a mans health, whether it be forbidden or not, and therefore he may abstaine from it, not because of the command, but because it is contrary to his health : but to forbid the eating of something, that is wholsome to the body, and delightful to the taste, here indeed is a triall of obedience.

Quest. 17. verse 16, 17.

Whether sensitive creatures be capable of being under the obligation of a Law?

Neg. *Inter bruta silent Leges* : for Resp.

1. There can be no satisfaction to justice, in inflicting an evil upon them ; no satisfaction to be had from such things, as are not apprehensive of punishment. *Seneca, Quām stultum est his irasci, quæ iram nostram nec meruerunt, nec sentiunt.*

2. A pu-

2. A punishment inflicted upon them hath no power to mend brutes, or to give an example to others amongst them.

3. *Nec turpe nec honestum* among them, duty, nor obedience to be expected from them, no praise nor dispraise due to them, no punishment nor reward to be distributed among them.

Object. Levit. 20. 15. *If a man lie with a beast, he shall surely be put to death, and ye shall stone the beast.*

Reſp. The meaning of that place is not that the beast was guilty of a crime, or violated a Law, and therefore was to be condemned, and put to death, but it is in order to the happiness, and welfare of man; *bestia cum homine concubens* is to be stoned.

1. Because it was the occasion of so fact, and so fatal punishment unto man.

2. That the sight, and presence of the object might not repeat so prodigious a crime, in the thoughts of men.

Object. Exo. 21. 28. *If an Oxe gore a man or woman that they dye, then the Oxe shall be stoned.*

Reſp. This was *ad paenam exigendam à domino* the putting of that to death, was a punishment to the owner for not looking to better. Q1

Quest. 18. verse 17.

It is said, *In the day thou ratest thereof, thou shalt surely dye, what is meant by death in that place?*

Spirituall, temporal, eternal death.

Resp.

1. Spiritual death, this is comprehended in the very nature of sinne; spiritual death is nothing else, but a separation of God from the soule; now the nearer the correspondence is between the soule and finne, the further the distance is between the soul and God.

2. Temporal death, for so the Spirit of God expounds his meaning afterwards. *In the Gen. 3.19. sweat of thy browes shalt thou eat thy bread: dust thou art, and to dust shalt thou returne.*

3. Eternall death, this is cleared by the Apostle Paul, when he saies, *The wages of sinne is death; and that he principally intends eternall death in that place, is clear by the life to which it is opposed, The gift of God is eternall life, through Jesus Christ our Lord.*

Rom 6.23

Quest. 19. verse 17.

Whether Adam was created mortal? or,

Whether

2. Whether *Adam* was mortall before his eating of the forbidden fruit?

Resp. Neg. As appears by the threat pronounced against him, *In the day thou eatest thereof, thou shalt die the death.*

Object. 'Tis said of God, *Who onely hath immortality*, *1 Tim. 6.16*:

Resp. A thing may be said to be immortall severall wayes.

1. Simply, and independently; immortall *omni modo*, in every respect, and so is that Scripture to be understood, *Who onely hath immortality*.

2. Immortal *secundum substantiam*, in regard of its substance: there are some beings that are segregated from matter, and corporeity, and are not *è potentia Materia Educti*, as the Learned phrase it: as Angels and rationall soules: now these though they are not immortall simply, and independently, yet they are so, as I may phrase it, substantially.

3. Immortal by the power and mercy of God, or immortal by the power and justice of God: the power and justice of God gives immortality to the bodies of the damned in hel, and the power and goodnes of God gives immortality to the bodies of the *Saints in glory*: now these, though mortal

mortal and corruptible substantialy, yet are immortal and incorruptible by the power, justice, and goodnesse of God.

4. Immortal *ex hypothesi* : when a thing may be said to be mortal in regard of its constitution, yet immortall upon this supposition, if it continue in its obedience: and in this sense, *Adam* was created immortal.

So that *Adam* in the state of innocency might be said to be mortal in regard of the composure of his body, immortal because he had *potentiam non moriendi*, a possibility not to die.

Yet we must consider, there was a great deale of difference between the mortality of *Adams* body in the sense before mentioned, before the fall, and after the fall; the one was natural, the other contracted by sinne: Before the fall, he might be said to be mortal, because he had a *posse mori*, he might die; after the fall, he might be said to be mortal, because he had a *non posse non mori*, he must die.

The Arguments of the *Socinians*, whereby they would prove *Adam* to be mortal, in regard of his body and the composure of it, we are ready to grant, and yet keep to our principle, that *Adam* was not created mortall.

The

The Arguments brought by the Socinians against this truth are these.

Arg. 1. Adam dyed not the death of the body or a naturall death when he had sinned, therefore the death of the body, was not inflicted upon his person for sinne, but was the consequent of his nature.

Repf. 1. Though Adam dyed not a naturall death, yet he was presently made subject or liable unto death: the sentence was past upon him, though the sentence was not executed upon him: We count a malefactor cast at the barre, a dead man, though reprieved the present stroke of death, a man that hath received a deadly wound, we account a dead man, though he live for some time after.

2. Though death it selfe did not instantly seize upon him, yet the symptoms of death did, as feare, shame, pains, distempers, sweat, wearinesse, &c.

Arg. 2. Adam and Eve, before the fall were to encrease, and multiply; but chose that are immortall, do not beget children, as not suitable to their state of immortality *Luke 20.35.* They that shall be accounted worthy to obtain the immortal state, and the resurrection from the dead, neither marry nor are given in marriage.

Our Saviour speaketh there of the *Resp.* immortality of Glory, not of the immortality of the state of Innocency: That there is a difference between these two is easie to perceive: the one is absolute, the other conditionall.

An earthly man is a mortal man: the *first Arg. 3.*
man of the earth, earthly. *1 Cor. 15.*

An earthly sinfull man and mortall are *47*
terms convertible, not an earthly man and *Resp.*
mortall.

Adam was to eat and drink, and this *Arg. 4.*
was not suitable to a state of immortality.

This was not suitable to the state of im- *Resp.*
mortality in Glory, but suitable enough to
the state of immortality in innocence.

Posit à Causa ponitur Effectus; non Compo- Arg. 5.
fitio is the Cause of corruption.

There was the Cause of mortality in *Resp.*
mans body but of mortality *in potentia re-*
mota, not *in potentia proxima* for at present,
there was no consumption of the parts, no
fighting, nor disorder among the Ele-
ments, nor should this have been reduced
into act, had it not been for mans sin: let it
not seem strange that *datur potentia que non*
reducatur in actum. There is a power in God
to make ten thousand worlds, which not-
withstanding shal never be made, and so his
power not reduced into act. *Quest.*

Notes on the second

vers. 20, vers. 17.

A neber death was inflicted on me
punishment for sin?

Ans. This appears by the threat pron
ced in this verse, In the day thou e
nereof thou shalt surely dye.

All punishment is from God: But c
is not from God, but from man.

Death is not *a Deo effectore*, Death is
from God in regard of creation, but
God from in regard of ordination.

object. That which is *homini naturale*, nat
to man, that cannot be the punishment
of sin: man was compleat in regard o
naturals in the state of innocency.

Reph. *Naturale*, or that which is naturall
be taken two maner of wayes.

1. *Propriæ* for that which is *essentialia nat*
essential to nature; as to understand, to
to desire: now we say, *essentialia semper*
petit: and therefore in this sense death is
naturall.

2. *Impropriæ*, for those things which do
here to corrupt nature because of sin,
are propagated with it, as diseases, dea
selfe; in this sense, we say that death is r
fall, or we call it naturall death.

Christ hath delivered us from all that *object*.
punishment, which the sinne of *Adam* did
contract and deserve; but Christ hath not
delivered us from death, godly dye as well
as ungodly, beleevers as well as infidels;
herefore death was not inflicted, as a pu-
nishment for sin.

Christ hath delivered his people from *Resp. 1.*
whatsoever is evil in death, he hath taken a
wayal that from death, which is punishment
or annoyance, though death be not taken
away, death to believers is become gaine,
a sweet refreshing sleep, the day-break of e-
ternall glory.

He will take it away wholly at last :
Oh death, where is thy sting? Oh grave, where
is thy Victory? Christ at present hath ta-
ken away the sting of death, and hereafter
he will take away its Victory.

Quest. 20. verse 18.

How are we to understand that speech,
It is not good for man to be alone? God crea-
ed man alone, and *Moses* saith that all that
God made, was very good.

We may answer it thus, *non bonam*, is not in *Resp. 1.*
this place as much as *malum*. The meaning
is not, It is not good for man to be alone,

Notes on the second

1. *Though the woman did deceive the man, yet he did not cease to be an helpe unto her: because from her loines came the redeemer.*

2 Cor. 7.34. the Apostle saies, *The unmarried woman careth for the things of the Lord, but she that is married careth for the things of the world: therefore the wife is rather an impediment to man in the wayes of holiness, then an help meet for him.*

Rep. 1. Here also is *fallacia Accidentis*: we may say here, as our Saviour in another case, *From the beginning it was not so?*

2. The Apostles assertion is not universal, as if every one cared more for the things of the world, married, then unmarried: experience teacheth us, that many single persons care more for the world, then married persons.

3. The Apostle speaks not of what ought to be, but what by reason of our corrupt hearts oft comes to passe,

Quest. 24. verse. 19.

Tis said, *That God brought the creatures unto Adam to see what he would call them*, which implies Adams great knowledge, now

now the question is how farre this knowledge did extend.

There are four kindes of things excepted from his knowledge in innocency:

1. The decrees of God.
2. His fall
3. The secret thoughts of the heart.
4. The number of all individualls, *viz.* how many sandes there are in the sea, how many birds in the aire, And
5. *Futura contingentia.*

Ques^t. 25. verse 21.

Why the *Lord caused a deep sleep to fall upon Adam*, and why the woman was formed, *Adam* sleeping, rather then *Adam* waking?

Some conceive, because God would discover in a dreame (an usuall way where-by God revealed himself to our forefathers) unto *Adam*, that he had formed a woman of his Rib, and that he had given her unto him to be an help meet for him: and hence it was say they, that *Adam*, when the woman was brought unto him, said, *This is now bone of my bone, and flesh of my flesh.*

Some hold that *Adam* was cast into a deep sleep, that the Rib of which *Eve* was

made, might be taken from him without paine; Physicians cauterize the part, that they intend to cut off.

3. Which I rather close with, others thinke that *Adam* was cast into a deep sleep by God, that he might not be a spectator of his workmanship, but an admirer of it: God would have us take notice of his works, and thereby to admire his goodnesse, and power; but the manner of his working, is one of those secrets that God would have cabineted and locked up in his own breast; which also might be the reason, why all the creatures were made before *Adam* was created.

Ques. 26. verfe 22.

Why God formed the Woman of a Rib?

Reſp. To note the cordiall affection, and intimacy of Communion that there should be between man and wife: and here Obſerve,

1. That whereas God made all the Angels at once, he made but one man, and one woman: to note, that every man should have his own wife, and every wife her own husband.

2. Whereas he might have made the woman

man of the same materials, whereof he made man, he made her of a Rib, to note, that she was bone of his bone, and flesh of his flesh.

Ques^t. 27. ver^e 24

It is said, *A man must leave his Father and mother, and cleave to his wife*; and yet God in the fifth Commandement sayes, *we must honour Father and mother.*

To leave father and mother in this place *Re^{fp}.* is not to deny them that reverence and obedience, that is due unto them *et cetera*, to be without naturall affection is a great sinne: but the meaning is, when we are engaged in married relation, we must leave father and mother in two respects.

1 *Positively*, in regard of cohabitation, a man must leave his fathers house, and dwell with his wife.

2. *Comparatively*, in regard of that intimacy of affection, and communion that there should be between a man and his wife.

Degrees of love are not contrary each unto other, and therefore do not *mutuo se tollere*, mutually expell each other.

In some respect the parents are to be preferred before the wife, *viz.* in respect

of obedience & reverence; in other respects the wife is to be preferred before the parents, in regard of cohabitation, affection, and intimacy of communion.

Quest. 28. verse 24.

It is said; that a man shall leave his father and mother, and cleave to his wife, and they two shall be one flesh; and yet it is said, Know ye not that he that is joyned to an Harlot is ^{1Cor.6.16} one body: for two, saith he, shall be one flesh.

Resp. Uncleane persons become one flesh through the sin of man; man and wife become one flesh by the institution and appointment of God.

Notes on the third Chapter.

Quest. 1. verse 1.

Wether it were a true Serpent that talked with Eve, or not?

Resp. Affir. It was a true Serpent, but possessed, and acted by the devil. That it was a true Serpent, appears,

1. Because here is a comparison made, between

between the *Serpent*, and the beasts of the field; if we say the *Lyon* is more strong then any beast of the field, it is implied that the *Lyon* is a beast: so when it is said, that the *Serpent* was more subtile then any beast of the field, it is implied that the *Serpent* here spoken of, was a beast.

2. The punishment that was afterwards pronounced upon the *Serpent*, is agreeable to that which we finde by experience verified on the true natural *Serpent*, *viz.* *Upon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life.*

3. It will be hard to say, that Satan had power before the fall, *in interiora hominis accedere*, to do him mischief by an inward temptation, and therefore he makes use of a *Serpent*, something *ad extra*.

Quest. 2. verse 1.

Why did the Devil make use of a *Serpent* in tempting our first parents to sinne?

Because, though the *Serpent* was a beast, *scip.* yet the most sagacious, and subtile beast of the field, as in the text, & in the opinion of some, the most excellent creature next unto man: wit unsanctified is a fit toole for the Devil to work withal, *Quest.*

Quest. 3. verse 1.

Why did not Satan rather appear in the shape of a man, or woman, for so he might have gained an opinion with Eve of more excellency and knowledge, then appearing in the forme of a *Serpent*?

Resp.

'Tis answered by Learned men, that the Devil could not appear in humane shape, whilest man was in his integrity, because he was a spirit fallen, and therefore God would not suffer him to appear in any shape, but that which might argue his imperfection, and abasement, which was the shape of a beast: it is observed, that the good Angels can take upon them no other shape, then the shape of a man, the shape of an inferior creature would be unsuitable to their excellent and glorious state: so the Devill could not appear in the shape of a man, because he was fallen from that state wherein he was created: 'Tis true, since the fall of man the case is altered, yet it is said, the Devill cannot take upon him the shape of a compleat man, but appears with some deformity or other.

Quest. 4. verse 1.

Seeing

Seeing it is cleare by the Scripture, that our first parents were seduced by the Devil, the Question is, why we finde no mention of the Devil in this Chapter, but onely of the *Serpent*?

Some conceive, because *Moses* herein, *Resp. I.* would conforme himself to the weaknesse of the infant state of the Jewish Church, as formerly he made no mention of Angels, so neither here of Satan being a spirit.

Others say, *Moses* did not write as an Interpreter, but as an Historian, and therefore layes downe the matter of fact, as it was presented to *Eve*: she saw the *Serpent*, heard the *Serpent*, treated with the *Serpent*, therefore *Moses* in this place makes mention onely of the *Serpent*. So he relates unto us the story of *Abraham* entertaining three men, which were onely in the shape of men, but indeed Angels: yet he so gives us the history, that by the circumstances we may easily gather, that it was not the *Serpent* alone that seduced our first parents, but the Devil in the *Serpent*, for the *Serpent* being an irrational creature could not speak, at least not so as to discourse by way of question and reply, and therefore must be acted by some being of an intellectual

Gen. 18.

lectuall nature : now if what had been said, had been good, and holy, we should in reason have ascribed it to God, or a good Angel, but being a Lie, and sinfull, we ascribe it to Satan.

Quest. 5. verse 1.

How could the *Serpent* be said to speak?

Resp. The Devil spake by the *Serpent*, as he did afterwards by those that were possessed.

object. Persons possessed had naturall Organs fit for the forming of speech, so had not the *Serpent*.

Resp. 'Tis true, they had, but the Devil hath spoke in them, whether they would, or not, yea, when their mouth hath been shut, and their teeth set : now as to the matter in hand, it is all one to have no proper Organs for speech, and not to make use of them.

Thus by the eare death is brought into the world; but blessed be God, through Christ life is brought in by the same doore.

Quest. 6. verse 1.

How came it to passe that *Eve* was not astounished

stonished to hear the Serpent speak , and
o dreaded to treat with him ?

Some conceive, that in the beginning *Reſp.* 1.
it was natural for Serpents to speak : *Fulſ-*
an laughs at this conceit, and saith he, *Quo*
idomate uſus eſt ſerpens? This I am ſure, it
was not naturall for the *Serpent* to ſpeake
after this manner, by way of rationall diſ-
course.

Some ſay , that *Eve* knew that a ſpi-
rit ſpake in the *Serpent*, and upon that ac-
count treated with him : but this ties the
knot faster then it was, for ſhe might, and
indeed ſhe ought, before ſhe entered into a
treaty, to conſider, why a ſpirit good or
bad , ſhould make uſe of ſuch an instru-
ment.

What if it ſhould be asserted, that *Eve*
did not know but that other creatures
might have a faculty to ſpeake as well as
man?

Was knowledge imperfect in innocen- *Object.*
cy?

Say ſome, It is probable *Eve* had leſſe *Reſp.*
knowledge then *Adams*, and yet had as
much as was required to the perfection of
a woman, and that ſtate and condition
that God had placed her in : It was not
neceſſary for her to know things by their
cauſes,

causes, and to understand the naturall properties of all the creatures, but she was led in those things that concerned family, and related to her husband children.

Object.

The state of innocency was free from all kind of evill both of body and mind: error is an evill of the minde; now if I did not know but that other creature might speak as well as the *Serpent*, she is in an error.

Resp.

There is a twofold ignorance:

1. *Ignorantia prava dispositionis*, which are ignorant of that we are bound to know, and this indeed was repugnant to the state of innocency.

2. *Ignorantia pura negationis*, which is when a person barely not knowes a thing; the Learned call *Nescience*: this was no pugnant to the state of innocency. *Christ* as man might be said *Nescire*, not to know some things, *viz.* the day of judgement, and yet Christ as man was without sin. *Children* in the state of innocency shd not have known so much as men, yea, ought I know, *Adam* himself might have attained to a greater measure of knowledge by experience.

3. Though I have high thoughts of the

learned Authors that are of this perswasion; yet dogmatically to affirme that *Eve* was created with lesse knowledge then the women of after-ages have attained to, is an assertion hard of digestion to my understanding &c.

4. It is likely therefore *Eve* was something astonished at first at the speech of the *Serpent*, but being desirous to heare what the *Serpent* would say, the understanding of a rationall creature being as much delighted with knowledge, as the stomach with meat, engaged in a treaty with the *Serpent*, which was the occasion both of her sinne and punishment.

Ques. 7. verse 1.

Why Satan setteth upon the woman, and not upon the man?

1. Because the precept was given to *Adam* by God himselfe, say some, *Adam* had the precept from God immediately, and so had deeper impressions of it in his soul then *Eve* that had it by tradition from her husband.

2. The woman was the weaker vessel, and the Devil delighteth to set upon us where we are weakest, as he set upon Christ when

when he was an hungry : the Devill will be sure to force us there most, where we are least able to resist.

3. Adam would sooner be seduced by his wife then by the Serpent. Saul knew what he did when he married his daughter unto David; *I will give him her*, said Saul, *that*

^{1 Sam. 18.} *she may be a snare to him*: snares are tied fast

2. with a false lovers knot: motions of a wife either to good or evil, are very taking on an husbands heart.

4. To enhance the sinfulness of Eves sin; if the Serpent had tempted Adam, and Adam Eve, more might have been said by her, by way of excuse: As Adam said, *The woman thou gavest me, she gave me of the tree, and I did eat*; so might Eve have said, *The man thou gavest me to be my head, my governour, gave me, &c.*

Quest. 8. verse 3.

Whether the woman sinned, in saying,
neither shall ye touch it?

Resp. 1. Some conceive she did: say they

1. She endeavours to cast a reproach upon the wayes of God, as if they were too severe, and strict: as if a woman were forbidden by her husband to go out of the house,

house and she being angry therewith, when questioned about it, should say, that her husband would not suffer her to stirre out of her chamber.

2. She adds to the command of God, God saies, *Ye shall not eat*, and she saies, *Ye shall not touch*.

Others conceive she did not sin; and that she did only explaine the precept that God had given them: then the meaning is his, *thou shalt not eat of the fruit*, yea, *thou shalt not take the fruit into thy hand with a purpose to eat thereof*; the least motion, and tendency to sin is sinfull, *Nemo repente it turpissimus*.

As for that which is spoken on the other side, it doth not, as I conceive, presse much upon the reason and understanding of a man: For the first, it is but said, not proved; and for the second, to explaine a precept, is not to adde thereunto.

Ques^t. 9. versⁱ. 3.

Whether *Eve* spake doubtingly concerning the threatening, and the fulfilling hereof, when she said, *Ye shall not eat of it, either shall ye touch it, lest ye die*.

It is the Opinion of those vry Learn-

Resps:

F *ed;*

ed, that from this phrase it cannot clearly be demonstrated, that *Eve* doubted concerning the threatening: for,

1. The Septuagint turne the words absolutely, *ινα μη ανθειναι*.

2. The Particle *το* pen, doth not alwaies note dubitation, as, *I the Lord do keep it, I will water it every moment, lest any hurt it,*

Isa. 27. 3. I will keep it night and day; where there is not implied the least doubt, whether the Lord would keep it or not.

And truly I conceive, hitherto *Eve* cannot be blamed.

Quest. 10. verse 5.

The *Serpent* sayes to the woman, *Ye shall be as gods:* which words imply that Ambition was a main ingredient in the sin of our first parents: now the question is, how the desire of being like unto God could be a sin, when God created man in his own likenesse?

Reff. For the answer of this question, we must consider, that God hath two kind of Attributes, his Communicable, and his Incommunicable.

Wicked men strive to be like him in his incommunicable attributes, as worship, honour,

nour, and glory, and to be loved, and feared above all, in self-dependance, &c. Good men strive to be like him in his communicable attributes, holiness, mercy, love, patience. The image of God after which man was created, did certainly consist in the participation of those attributes which are communicable. Good & bad strive to be like God; the one will be like God in power and glory *sicut altissimus*; the other in holiness and righteousness, *sicut sanctissimus*.

Quest. 11. verse 6.

Whether the woman sinned before the eating of the forbidden fruit?

Aff. And that appears by ver. 6. *And Resp.*
when the woman saw the Tree was good for food, and a tree to be desired to make one wise, she saw the tree before, but now she saw it to be good for food, which clearly shewes her judgement to be tainted. How many thousand soules have died of the wound of the eye.

Quest. 12. verse 6.

What was the first sin?

Some conceive, as the Popish Writers, *Resp. L.*

F 2

that

that pride was the first sin : certainly it was a poysonous ingredient in the transgression of our first parents.

2. Others, as Protestant Writers, that unbelief was the first sin ; by unbelief they understand a defection, or a putting off from the command of God.

Reasons given by us for our judgement herein, are such as these.

1. The sacred History favours us in it ; first the Devil solicites the woman to doubt of the truth of Gods Word, *Ye shall not surely dye*, and then to pride, for God doth know, that in the day you eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil.

3. It is impossible for the soul to rise up against that command, which at present it peremptorily and resolvedly purposes to observe : pride and obedience *è diametro pugnant*, therefore pride could not in order of Time be before disobedience to the command.

3. Faith is the grace, by which first of all we are united unto God, and so probably unbelief the first sin, by which we departed from God.

Object. *Rom. 5. 19.* The first sin of man is called *disobedience*, For as by one mans *disobedient*

ence, many were made sinners, so by the obedience of one shall many be made righteous, now if the first sin were unbelief, neither truly nor properly did the Apostle call it disobedience.

Verè et propriè, Truly and properly *Resp. I.* ought not to be confounded, many things are not said properly, which notwithstanding may be said truly.

Unbelief is comprehended under disobedience: certainly a slacking of the bent of the spirits of our first parents to that which is good, a departure from the Word of Gods Command, as to the inward man may be called, without impropriety of speech, disobedience.

We say the end is first in intention, and *Object.* last in execution; we think of the end before we resolute upon the means, therefore it first came into *Adams* thoughts to be like unto God, and afterwards he resolved upon a departure from the command, as the means tending thereunto.

We are to distinguish between election *Resp.* and seduction; between a choice that is made by a man from the dictate of his own spirit, and a choice made from the persuasion of another: indeed in election, we first think of the end before we resolve up-

on the means, but in seduction, or ch
upon perswasion, we first set upon
means, without consideration of the end
a man may first be perswaded to tak
convenient delightful walk, and afterw:
may be told whither it will bring him
Isaac was perswaded by his father to g
long with him, & did readily assent, tho
he did not know what his fathers e
might be, in perswading him thereunt
Isaac had high thoughts of his father,
what he said, so *Eve of the Serpent*.

object.

But you will say, According to this
count, in cogitancy or inconsiderate
was the first sin.

Resp.

Incogitancy is a part of unbelief, *vi*
carelesse letting go their hold from
word which God gave our first parent
observe and keep.

Ques. 13. verse 6.

It is said, *that the woman did eat and g*
also unto her husband, the question is w
ther she spake something, when she tend
ed the forbidden fruit to her husband?

Resp.

'Tis likely she did, and that she told
he should be like unto God, if he woulc

of that fruit: As appears by the holy
jeere, if I may speak it with reverence, that
God puts upon the man, *Behold, the man is* ^{Gen. 3.22.}
become as one of us: God would not have
said this concerning man, if being as God
had never come into his thoughts. *Quod De-*
us loquitur cum risu, tu legas cum fletu.

Quest. 14. verse 6.

Whether *Adams* or *Eves* sinne was
greater?

There are some that set themselves to *Resp.*
extenuate *Adams* sin, as if he did eat the
forbidden fruit, not that he would be like
unto God, but purely upon the Account of
gratifying his wife.

But I conceive it dangerous to go a-
bout such a work as this is: if you handle
nettles gently they will sting so much the
soarer.

But for the solution of this question, con-
sider, there was something that aggravated
Adams sin, and something that aggravated
Eves.

Adams sin was greater then *Eves* in this
respect, because he was her head, and go-
vernour: and truly this consideration
accents sinne, and makes it exceeding sin-
full.

2. Eves sinne was greater then Adams, because she was first in the transgression, *Propter quod aliquid est tale, id est magis tale.*
&c.

And truly I conceive, it would not have been an easy matter to have determined whose sin had been greater, had not God done it, as it were to our hands, by inflicting a greater punishment on Eve, then on Adam.

Quest. 15, verse 6.

How man created after Gods Image, in righteousness and true Holiness, could fall into sin? or how Adams understanding being in *vigore viridi* could be entangled in such a snare and deluded with such a miserable fallacy?

Resp.

For the answering of this perplexing question, consider,

1. There is no created good *per essentiam*, but *per participationem*, and therefore may possibly fall from its goodness. God is essentiall holiness, essentiall goodness. A man may be a man, and yet unholy, because holiness is a quality in man, and not his essence. But goodness and holiness in God is his very nature: and therefore if

you

you deny the holiness, or goodness of God, as much as in you lyes, you put God out of the world; *Aug. Causus participatione justi sunt, ejus comparatione nec justi sunt.* Man who is just by participation from God, is not just in comparison with God.

2. Sinne is an irregular act, and it is possible for any agent to act beside the rule, unlesse the will of the agent be the rule according to which it acts. And therefore all intelligent beings, consider them as to their natures, may sinne, except God himselfe, because his will alone is the rule of his own actions. The reason why the Artificer sometimes works irregularly is, because his hand is one thing, and his rule is another but if it were possible for his hand to be his rule, he could not work amisse.

3. Though our first parents were created holy, yet they were created mutable, and although they had not an inclination to sin, for that *prona: ad malum non fluit ex principiis, naturae integræ;* it would be too injurious to the God of nature to imagine he should frame evil: yet they had a power to sin if they would.

4. The Learned conclude, that the understanding of *Adam* was defective in its office

office by a negligent non attendency, and so sinned against God : yet so as that this negligence did not go before the first sin, but was part of it.

Quest. 16. verf. 6.

In this verse you read that *Adam* and *Eve* both sinned, and yet the Apostle tells Rom 5.19 us, that by one mans disobedience many were made sinners.

Resp. 1. The Apostle speaks of one man, because they two are one flesh.

2. *Adam* being the superior, and one that should have ruled and guided his wife, and not his wife him, the breach of the Law is attributed unto the man.

Quest. 17. verf. 6.

Whether the Church militant be always visible ?

Resp. Neg. From this very text, when *Adam* and *Eve* were excommunicated from the presence of God, and cut off from the Ordinances, where was then the Church visible ?

Object. You may as well say the invisible Church was cut off.

Neg.

Neg. The Angels belonged to the invisible Church. *Reſp.*

But *Adam* and *Eve* were not a Church, *object.*
two cannot make a Church.

Neg. *Paul* calls a family a Church, as, *Reſp.*
Greet the Church that is in their house. *Salute* ^{Rom. 16.5}
the brethren which are in Laodicea, and ^{Col. 3.15}
Nymphaſas, and the Church which is in his
house. Now we know, two, *viz.* a man
and his wife, may constitute a family.

Quest. 18. verſe 7.

It is said that *the eyes of them both were opened, and they knew they were naked.* Did not they know they were naked before?

Yes, questionleſſe they both saw, and *Reſp.*
knew they were naked before they had
ſinned, else why is it said, *The man and* ^{Gen. 2.25}
his wife were both naked, and were not ashamed; but now they ſaw it with shame, which
they did not before; ſin and shame are
twins, and came into the world together.
As there was no palenesſe to be feene in
the ſtate of innocence, no tremblings, no
ſhiverings, no tears, no ſighs, no bluſhes: io
not the leaſt tincture of shame. Paradise had
ſo much of the Liliy, that it had nothing of
the

the Rose; the nakednesse of creation needed no Covering, nakednesse was then an Ornament, man was richly attired when he had no garments.

Quest. 19. verse 7.

Why our first parents made themselves *aprons of figge-leaves* rather then of the leaves of any other Tree?

Resp. 1. Some conceive, that the tree of knowledge was a figge-tree, and that he took the leaves of this Tree to cover his nakednesse; but it seems to be unlikely, that when by wofull experience they had contracted and brought upon themselves so much mischeife by eating of the fruit of the Tree of knowledge, that they should repaire to the same tree for leaves, to make themselves aprons.

2. They sewed figge-leaves together, because they were fit for that purpose for which they intended them, the leaves of that Tree being broad in our own Countrey, and questionlesse in the East, especially in Paradise, broader then ours

Quest. 20. verse 8.

How are we to understand that passage,

And

And they heard the voice of the Lord God, walking in the Garden:

We have often mention in the Scripture *Reſp.* of the voice of God. The thunder is called the voice of God.

The voice of the Lord is upon the waters, the God of Glory thundereth. Sometimes the Word of God, though it be delivered by a man, is called the voice of God; *Samuel also said unto Saul, The Lord sent me to anoint thee to be King over his people, now therefore hearken thou unto the voice of the words of the Lord.* Pſal. 19. 3. 1 Sa. 15. 1.

The Learned conceive, that the voice of God in this place is not to be taken for a sound, or a noyse, but for an articulate voice: but now whether this voice was formed in the aire, As at the time of the Baptisme and transfiguration of our Saviour; or whether it was formed in some body, God at that time assuming the vifible shape of a man, is not very cleare; yet the latter seems to be probable.

1. He deals with man by way of judiciale proceſſe as a man, first he calls him to an account for the crime he had committed, and then pronounces sentence against him.

2. Ye read of the Lord God walking in the garden, which seems as it were to point toward this opinion. Quest.

Quest. 21. verse 8.

*'Tis said, They heard the voice of the Lord
God walking in the garden, and yet it is said
Jer. 23. 24: in Jeremiah, that the Lord filleth heaven and
earth.*

Reff. The Divine essence fills heaven and earth, and yet that visible forme whereby God manifests his presence, may be circumscribed to a place, and so it was in this Case.

Quest. 22. verse 8.

Ps. 139. 7, 8. It is said, *they hid themselves from the presence of the Lord*, and yet the Psalmist sayes, *Whither shall I go from thy spirit, or whither shall I flee from thy presence, &c.*

Reff. 'Tis true, we cannot hide our selves from Gods presence, yet we may from that visible forme that God appears in for the present, and possibly this may be the meaning in this place, &c.

In vain doth the sinner endeavour to run away from God, and the terrors of Conscience. This is just as if the wounded Deere should go about to run from the deadly Arrow that sticks in his side; this is like the fish, which swimmeth to the length

of the Line with the Hooke in its mouth.
 The best way to run from God is to run to
 God, *viz.* from his wrath to his mercy.
 To close and get in avoids the blow: when a
 storme arises the Mariner puts forth to sea.

Quest. 23. verse 9.

God calls man, *Adam*, *where art thou?* and
 yet in *Jeremiah*, Mine eyes are upon all
 their wayes, neither is there iniquity hid
 from mine eyes. Jer. 16. 17.

Non interroget ut ipse sciatur, sed ut hominem resp. 1.
non scire et agnoscere faciat: God doth not
 propound this question to *Adam* that he
 might know, but that man might know that
 he did know.

Non est vox ignorantis, sed ad judicium
citantis: It is not the voice of one that
 desired to be informed, but of a Judge cal-
 ling man to an account for the transgres-
 sion of the Command. 2.

Quest. 24. verse 9.

Why doth not God call *Eve* by her
 name, as well as *Adam*, they having both
 sinned?

Some say, to note, it concernes the hus- Resp.
 band

band to take heed not onely of w^t done by himselfe, but also by his wif family; he may be called to an accour it.

Quest. 25. verf. 10.

It is said, I heard thy voice in the ga
and I was afraid, did not *Adam* feare
before?

Resp.

Yes, but he feared him before w
sonne-like filial feare; now with a base
worthy servile feare: He feared him
fore, because of his goodness, now
fears him because of his vengeance: so v
the image of God is repaired,

The people of God have not a slav
wiredrawen, and compelled affection
wards God, but their affections fr
melt and drop towards God, as the ho
drops out of the Comb; feare, and l
must be mixed, and tempered together
deed they do not well asunder, as if a i
would make the most perfect beaut
colour, he would temper the purest wt
and the fairest red together; such is that
which the spouse giveth her beloved
Commendation, that he was *candidus*
rubicundus, white and ruddy, feare with
love would set us in the forlorne hope,

precipitate us into despair; and love without fear, would make us wanton and secure; therefore there is not onely magnitude, but pulchritude in God; he is not onely great to cause us to feare him, but he is good to cause us to love him.

Ques. 26. verse 12.

The man said, *The woman whom thou gavest to be with me, she gave me of the Tree, and I did eat.* And yet the Apostle saith, *Tim. 2. 14. That Adam was not deceived, but the woman.*

The Apostle may speake of the manner of the seduction of our first parents, *Adam was not deceived, viz. by the Serpent, but the woman.*

The Serpent deceived Eve, but Eve could not in propriety of speech be said to deceive Adam: for that person may be said properly to deceive, who persuades to something false, and injurious *animo fallendi*, with an intention to wrong another, *ab illa* this sense the Serpent may be said to deceive Eve. But Eve had no thoughts of wronging her husband; therefore *Adam was not deceived, but the woman.*

Quest. 27. verse 14.

Why the Serpent was not examined by God as well as the man, or woman?

Resp. The examination of the man and woman was in order to their repentance, and so by Consequence in order to their salvation, but God would shew no mercy to the Serpent.

Quest. 28. verse 14.

Upon whom this curse was pronounced, upon the Serpent or Satan, or Satan, and the Serpents? *That is to say*

Resp. 1. Some would have it onely spoke of the brute Serpent, and the Jews are very zealous in the maintaining of this assertion.

But if this were a truth, then it would follow that the brute creature that Satan made use of, should be punished; but Satan himselfe, who was the principall actor in tempting our first parents to sinne, should escape unpunished.

2. Some would have it onely spoken of the spirituall Serpent the Devill, because the brute was onely passive, and abused by the Devil.

Devil, for the calling on of his sinfull designes.

But neither can this be; for if this curse had not beene pronounced upon a true *Serpent*, why should this *Serpent* be reckoned amongst the beasts of the field? And why doth not *Moses* make mention of *Satan*, in this whole Chapter.

Some would divide the controversie; applying the first part of the curse in the 14. *verse*, to the brute *Serpent*, and the latter in the 15. *verse* to the Devil, the spiritual *Serpent*.

3.

But neither can this be; for,

1. The subiect the Spirit of God speaks of, is not changed, but the same in the 14. and 15. *verses*. ver 14. *The Lord said to the Serpent, Thou art cursed above all cattel. And, verse 15. I will put enmity between thee and the woman. &c.*

2. It is cleare, that the words in the 15. *ver.* without any straining are applicable to the brute *Serpent*: viz. *It shall bruise thy head, and thou shalt bruise his heel*; you know the *Serpent* being a creature going upon his belly is obnoxious to be tread upon, and to have his head bruised; but being not able to reach mans head, it is said of the *Serpent*, *that it should bruise mans heels.*

4. Some conceive that the curse was pronounced both upon the brute *Serpent* and the spirituall *Serpent*, and this I hold to be the Truth : the Devil when he beguiled man, came not as a naked spirit, but in the shape and figure of a *Serpent* : and therefore that his punishment might be suitable and answerable to his offence, he was to receive his doome likewise under the figure of a serpent.

Quest 28. verse 14.

Whether Satan was not under the curse of God before this was pronounced?

Resp.

Affir. but,

1. After he had tempted man to sin, his curse was augmented.

2. In this *verse* God declares the curse pronounced upon the *Serpent* to be irrepealable : *Upon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life.*

We may observe, that there is a great difference between the sentence pronounced upon the man and woman, and the sentence pronounced upon the *Serpent*.

1. You have a curse pronounced upon

upon the *Serpent*, but none upon the person of man or woman.

2. The punishment inflicted upon them is temporall, but the punishment inflicted upon the *Serpent* is eternall: which is noted unto us by that expression, *All the dayes of thy life*, viz. as long as Satan hath a being.

Quest. 29. verfe 14

How it could be just with God to punish the brute *Serpent* being an unreasonable creature, knowing neither good nor evil, and had no will to sin, but spake merely as it was acted, and possessed by Satan?

Why should we question the justice of *Resp. 1.* God here more then in *Adams Ceniure*, *verf. 17.* where the whole earth was cursed for *Adams* sake? what had the earth done: or how was it guilty of *Adams* transgression? And afterwards we read *And behold, I, even I do bring a flood of waters on the Earth to destroy all flesh:* How were the beasts, the creeping things, the fowles of the Aire partakers of mans wickednesse?

God cursed the *Serpent*, as well as Satan, because Satan made use of the *Serpent*, as his instrument to tempt our first parents

2.

to sin against God ; God was so displeased with sinne, that he woulde curse not on-
ly the principall cause of it, but the instru-
mentall also; so in other cases God doth
not onely punish the offender, but the
instrument made use of in the com-
^{Lev. 20.15}mitting of the offence; *As if a man de-
fil'd himself with a beast, if a man lye with a
beast, he shall surely be put to death, and ye
shall slay the beast.* We may see this in a
Case where there is no dispute; when a
man hath committed murder, his body
suffers; now what is the body, but an instru-
ment the soule makes use of? The
hand cannot move otherwise, then as it
is acted by the soul, yet this would not
be a plea in humane Courts : Oh see
the vilenesse of our hearts! we can reason
against God, when in the very same case
we dare not reason against man.

Quest. 30. verse 14.

Whether the *Serpent* went upon his bel-
ly before the curse?

Resp. 1. Some conceive that it did, but that
this was made ignominious, and cursed to
him after the fall of man, and they illustrate
this two manner of wayes.

1. Naked-

1. Nakednesse was naturall to man at first, and yet afterwards he was ashamed of it, and it became his punishment.

2. Briars and thornes were created before mans fall, but afterwards became a curse.

But to both these instances we may give his answer:

1. That nakednesse simply considered was not the cause of mans shame, but *mutatis turpis. Adamus videns fados, et nordinatos membrorum motus, pudescens factus est.*

2. For briars and thornes, consider them *in puris naturalibus*, in their pure naturalls, and so they did not become a curse; but as after the fall, they grew out of their proper places, and were blended and mixed with the fruits of the earth, for the punishment of man, &c.

Therefore others conceive, that the serpent did not go on his breast till the curse, but had a body erected as man hath: and they render these reasons amongst others.

1. We know the more excellent, and sublime the nature of a creature is, the more it raiseth it self upwards; the more ignoble and base, the more it falls down-ward; this

we see in the Elements ; the fire the most excellent, & operative of the four, raiseth it self above the rest ; the earth the most unactive and basest of all, the lowest.

2. As there is this difference amongst elements, so among living creatures ; the basest is the most creeping, as wormes, &c. whilst the noble Lyon advanceth his head and breast, so farre as the frame of his body is capable; so man being of all creatures most excellent, is therefore of all others most advanced in body.

*Os homini sublime dedit cælumque tueri
Fussit. —*

The Serpent therefore being of a sublime nature, insomuch that the Scripture sayes, It was more subtile then any beast of the field , the frame and shape of his body was suitable thereunto.

Quest. 31. verse 14.

In what sense we must understand this phrase, *Dust shalt thou eat all the days of thy life*, when we find, that Serpents feed upon herbes, and devour other creatures also ?

Rsp. These two phrases, *Upon thy belly shalt thou go, and dust shalt thou eat*, ought to be joyned.

joyned together in the opening of this Scripture, the one ought to be considered as the cause, and the other as the effect.

So that eating dust in this place is not so to be understood, as if the Serpent should live, and feed onely upon dust; but that the Serpent going upon his belly, should be forced to eat dust, *viz.* take in dust into his mouth whether he will or not: the Learned phrase it thus, *Hac verba non referuntur ad alimentum, sed ad incommodum, et velut coactam terre in os receptionem.*

Against this Exposition some object, *Object.* and say, that we have a promise concerning the happy and peaceable condition of the Church in the latter dayes; and amongst other things it is said, *The dust shall be the Serpents meat: The Wolfe, and the Lambe shall feed together, and the Lyon shall eat straw like the bullock, and dust shall be the Serpents meat.* II.65.26.

These words are not to be understood literally, but allegorically, as the very expressions in the text clearly intimate: and when it is said, *The dust shall be the Serpents meat,* the meaning is no more but this, that in those dayes man shall not need to feare *hurt* from any creature: the Serpent it selfe
shall

shall be confined to his dust, and shall not be able to prejudice man in the least.

Quest. 32. verse 14.

Seeing this sentence was pronounced both upon the brute Serpent, and the spirituall Serpent, the question may be, how this phrase, *Upon thy belly shalt thou, & dust shalt thou eat*, can be accommodated unto Satan.

Reſp.

Per analogiam, in a spirituall sense shall finde that the Scripture makes use of such expressions as these are, to signify unto us, the lowest, and most ignominious debasement; when God threatens heavy judgements against *Jerusalem*, in how he phrases it, *Thou shalt be brought down, and shalt speak out of the ground, speech shall be low, out of the dust, and speech shall whisper out of the dust.* The Spirit of God seemes to allude to the carriage of a poore captive taken in war, and lying prostrate at the feet of the Conquerour, hardly daring so much as whisper out of the dust: You may find also expressions something like to the *Eſay 49.23. Lam. 3.29. Mic. 7.17.*

So then these expressions signifie

debasement of Satan from his primitive excellency. A wonderful stoop indeed this was, when that which was advanced as high as heaven, was made to fall down as low as hell.

It is the observation of a learned Author, that as food is made use of for the repairing, and preservation of nature, so the goodness or badness thereof doth make the temper of the body better, or worse: hence according to the degrees of excellency in the creatures, their food is finer, or courser. Plants suck moisture from the earth, beasts live upon plants, man of beasts, fowle, and fish: so that this expression, *Dust shalt thou eat*, notes unto us, the lownesse, and basenesse of the Serpent.

Ques^t. 33. Verse 15.

What is meant by the *woman* in this verse?

It seemes to be that woman, with whom *Resp.* the Serpent had treated, *viz.* *Eve*: as if God had said, Seeing thou hast by a treaty with the woman, tempted her to sinne, I will put enmity between thee, and the woman.

Now

Now the woman is mentioned, an not the man, not because God had no put enmity between the man and the Serpent, as well as the woman and the Serpent, but because *Eve* was immediatel seduced by the Serpent, the man by th perswasion of his wife.

Quest. 34. Verse 15.

Whether we may not with the Church of *Rome*, expound the woman of the Virgin *Mary*?

Resp. Neg. And amongst others this reason may be rendred, The enmity the Spirit of God speaks of in this *verse*, was imme diately to follow the curse: now the Virgin *Mary* was not borne many hundred of years afterward.

Object. But God speaks in the future tence *I will put enmity between thee and the woman, &c.*

Resp. I. God speaks in the future tence, when he pronounces that other part of the curse upon the Serpent, *Vers. 14. Upon thy belly shalt thou go, and dust thou eat:* now this curse immediatly followed upon th sentence, and why not the others?

2. God speakes in the future tence, to not

note the duration, and continuance of this curse.

Quest. 35. Verse 15.

What is meant by the *Serpents seed*?

This cannot be expounded, but in a *Reſp.* spiritual sense, for *demones propriè femen non habent, nec gignunt sibi similes*: therefore we are to understand by the Serpents seed, the reprobate wicked world: They which imitate God, and obey him, are called *his seed*, or his children in the Scripture, as, *Be ye followers of God, as dear children*: so they that imitate the devil, and obey him, are called his seed, or his children, as, *Ye are of your father Job. 8. 44 the devil, and the lusts of your father ye will do. He that committeth finne is of the devil.* *Joh. 3. 8.*

Quest. 36. Verse 15.

What is meant by the *seed of the woman*?

First, and principally Jesus Christ. *Reſp. 1.* It implieth all the Elect, *viz.* all *Eves* *2.* seed, that should not become the seed of the Serpent.

By the seed of the woman can be object, meant onely Christ, who was so the seed of

of the woman, that he was not of man.

Reſp.

'Tis true Christ was born of a Virg and was so the seed of the woman, t he was not of the man: but yet that the seed of the woman, Christ singular and individually should be meant by Spirit of God in this place, is not suffi-
ciently demonstrated by this phrase: a the reaſon is this, because ſuch perſe as have been conceiued, and born in ordinary way, have been called the ſe of the woman; or that which amou
Gen. 4.25. theremato: ſo, *Adam knew his wife aga and ſhe bare a ſonne, and called his na Seth, for God, ſaith ſhe, hath appoin me another ſeed instead of Abel, wh Cain flew: there you have Eve calli Seth her ſeed: ſo the wicked Jews called the ſonnes of the ſorceresse.*

16. 57. 3.

Ques. 37. Verſe 15.

How is this particle it, to be expou-
ed, *It ſhall bruife thy head?*

Reſp. I. Some, and thoſe very learned, thou-
they expound the ſeed of the woman c-
lectively, and take it for Christ and
Church, this particle notwithstanding,

they, referres unto Christ singularly, and individually considered.

Their reasons are three,

Say they, the Septuagint renders it *Arg. 1.*
αὐλαία, and though the Greek word which is used for seed, be *σπέρμα*, not *σπόρος*, yet the pronoune relative is of the masculine gender *αὐτός*; now if it had been to be taken collectively as the seed of the woman before, it would have been *αὐτόν, αὐτούς*.

But we must consider, that both in Latin *Reff.* and Greek Authors, pronouns many times agree rather *cum re*, then *cum verbo*: and so it is in this case: by the seed of the woman, though we do not say, is meant Christ onely, yet we say Christ principally, and *αὐτός* clearly relates to Christ: now that in Latine, and Greek Authors, pronouns do not only *convenire cum verbo*, but sometimes *cum re*, appears: Terence hath such a phrase as this, *Ubi est scelus qui me perdidit?* And as for the Greek, frequent instances we may finde in the New Testament: as, *μαρτυροῦσθε τοῦ λαζαρί*, *εἰπεν*, *εἰπεν* or *λαζαρί* *τοῦ λαζαρί* *τοῦ λαζαρί*. And so in Luke, where the noun *σπόρος* is of the masculine gender, and *αὐτός* the henter. *Mat. 28.19* *Luk. 8. 5.*

Arg. 2.

Reff.

It is opposed to one individual Serpent,
it shall bruise thy head.

The seed of the Serpent is implied
there, though not expressed: for as the
Serpent not alone, but with his seed shall
bruise the heele of the seed of the woman;
so Christ the seed of the woman, not in-
dividually considered, but with his seed
shall break the Serpents head.

For the further clearing of this, the seed
of the woman, may be said to bruise the
Serpents head two manner of wayes.

1. As the Lord Jesus spoiled principa-
lities and powers, and blotted out the
handwriting of Ordinances against us,
and nailing it to his crosse.

2. As he overcomes the plots, the assaults
the rebellions of this conquered, and bro-
ken enemy.

In both senses we may say of the seed
of the woman collectively considered,
shall break the Serpents head. It, vi
Christ and his Church, head and mem-
bers.

In the first sense the Saints break
Serpents head in Christ, in the second se-
Christ breaks the Serpents head in
with his Saints.

In the first sense Christ breaks the

pears head, without the actual concurrence of his Saints: it is true the Saints do it intern, but they do not concurre with him in it: as all of us finned in Adam, though we did not actually concurre with him in his finne) and in this sense he is said to tread the Wine-press alone

In the second sense, Christ breaks the Serpents head, with the actuall concurrence of his Saints: nor that Christ receives any help from them for to do it, but because he is pleased to make use of them in the doing of it, and in this sense is that Scripture to be understood; *The God of peace shall bruise Satan under your feet shortly.* Rom. 16. Christ hath throwen Satan down, and wounded him, and he will enable his people to keep him down, and tread upon him; As *Joshua* caused the Princes of *Israel* to set their feet on the very necks of the five Kings.

They urge, to break the Serpents head Arg. 3: notes a Divine power, and therefore it is to be understood onely of Christ.

This Argument would be something *Resp. 1.* against those that shut out Christ from this great work, but not in the least against those who say, the Church breakes the

Serpents head , but that power whereby it doth it, is derived from Christ.

Since therefore besides what hath been already said according to the judgement of those who hold this first assertion, the seed of the woman is to be taken collectively therefore.

2. I rather close with others as Learned, who say, that this particle *it*, is to be expounded collectively also; for, *it* being a prounome relative , and pointing to the seed of the woman, which the Adverfary saith is to be expounded collectively, I conceive we cannot without straining of the Grammar of the Text , interpret it otherwise.

Nor doth this detract from the honour of Christ, the victory is Christs principally , ours onely relatively , and as his members.

Nor doth this advantage the Jew: for according to this construction , in this Scripture you have a Prophecy concerning the Messiah: It is said here, The seed of the woman shall breake the Serpents head; now this being a work above the spheare of the activity of any creature, it will follow that the Messiah is principally intended in this promise, or Prophecy.

Ques.

Gen. 37. verse 15.

Why we may not translate this verse according to the vulgar Latin, *she*, *viz.* the Virgin *Mary* shall break the Serpents head?

Because according to the Hebrew text *Resp. 1.* it is not *she*; but according to our translation *it*.

Because this detracts much from the honour of Christ. It was a rare saying of Seneca, *Similiter esse reprehensibilem, non minor iustitiae et immoderatae vituperationem.*

I but say the Romanists, Christ did it by *object*, his own power, the Virgin *Mary* by Christ's.

If you say that of the blessed Virgin, *Resp.* as we have formerly concerning other Saints of God, we have no cause to be offended: but they intend more by it then this comes to.

Does not the worth and eminency of a *object*, childe cast a shine of honour upon the Parents? If it be said of Abraham, *In thee shall all Nations be blessed*, though it was not Abraham that made them blessed, but his seed, why not of the Virgin *Mary*, *In thee shall the Serpents head be broken*,

though she did not do it, but Christ
 It is one thing to say, a parent is blessed
 in a child, or to say that in a parent a Na-
 tion is blessed because of a child, and to
 attribute the worthy achievements of the
 child to the parent: as if a woman should
 beare a sonne, who when he came to years
 deserved worthily of the Common-wealth,
 a shire of honour would be cast upon this
 woman because of her son: but we could
 not with any sense, nor indeed with hon-
 esty ascribe the worthy acts of the sonne to
 the mother.

Thus they endeavour to paint over
 their black and horrid blasphemies, with
 the fairest colours they will take. The
 chimney-piece is commonly the fairest part
 of the Roome, and yet it covereth the
 foulest and blackest place.

Ques. 38. verse 15.

Why is it said, *I will put enmity between
 thee, and the woman* in the Abstract?

Resp. To note unto us the bitter, inveterate,
 irreconcileable hatred of the wicked against
 the godly; enemies may be reconciled, but
 enmity cannot, &c.

It is observable, that profane persons,
 Hereticks,

Hereticks, blasphemous, Popish, & superstitious persons are more loving, & favourable each to other (though vastly differing in their judgment) then either of them to the people of God. Edom, and Ishmael, Moab, & the Hagarens, Gebal, Ammon, Amaleck, & the Philistines the men of Tyre, & Ashur, had each several gods, yet all conspired against the true God. Ps. 83. 5, 6, 7, 8. They have consulted together with one consent, they are confederates against thee. The Tabernacles of Edom, & the Ishmaelite's, of Moab & the Hagarens, Gebal, and Ammon, and Amaleck, the Philistines with the inhabitants of Tyre. Ashur also is joyned with them, they have holpen the children of Lot. Darknesse and darknesse agree better together, then light and darknesse.

Ps. 39. verf. 15.

Whether man had any share in this curse pronounced in these two verses:

Man hath a share in that which was pronounced against the Serpent; but all his share is mercy: for though it be a curse to the Serpent, yet a blessing to man; The truth is, there seems to be spirituall checker-work in this 15. verse, halfe white,

and half black, much of judgement and terror, and much of mercy and consolation, resembling *Moses*, who saved the Israelites, and slew the Egyptians.

In this verse, you have the Sun in a cloud, the Gospel with its masque on: the day-break of that glorious mystery which was hid in God from before the foundation of the world, the light whereof, though it were faint, and shadowy in regard of our Noon-day-brightnesse, yet at that time, through the help of the prospective of faith they might see thereby;

1. Mans Redemption, from the Tyranny of Satan, and by consequence from sin, death, and hell, noted in that expression of *breaking the Serpents head*.

2. That man should be redeemed by a Mediatour, *viz.* by the intervention of the *seed of the woman*.

3. That this Mediator should be true man, intimated by the *seed of the woman*, and that he should have a divine power, being able to *break the Serpents head*, which is *tantum mortis* to *θεῖον πνεῦμα*, God-man.

4. That this Redemption should be wrought in a way of suffering, intimated by that expression, *Thou shalt bruise his heel*.

5. That

5. That none should have benfit by this Redemption, but the elect, intimated by the seed of the woman.

6. That this Redemption is an act of free grace; as soon as man had sinned, God makes a gracious promise of the Messiah, (no possibility of merits intervening.)

7. That the Devil and his Angels have no interest in the free grace, and mercy of God in Christ; *He took not on him the nature of Angels, but became the seed of the woman*: We have a saying in nature, *Corruptio optimi est pessima*; when Satan sinned against God, the most excellent nature was defiled, and so fell under the heaviest doome.

Quest. 40. verse 15.

Why the promise made concerning the Messiah was so dark and hard to be understood?

1. *Propter Diabolum*, in regard of the Devil, that he might be exercised with perpetuall feare, and suspect every child that was borne into the world to be the Messiah: the Doctrine of the Messiah was a ^{Eph. 3:9} mystery hid in God.

Sermon on the board

— ~~These~~ ~~men~~, is ~~one~~ of our first
~~men~~, that ~~God~~ might exercise their
~~men~~, and the face of ~~the~~ holy seed, and
~~the~~ ~~men~~ ~~desires~~ ~~may~~ be enflamed after
~~the~~ ~~discover~~; at this mystery : the A-
postle Peter tells us, that the Prophets en-
thused, and searched diligently after the grace
of Christ.

3. *Prophet Christum*, in regard of Christ
himself : for look as it is with School-Ma-
sters, they will reserve the reading of the
lost Learned Lectures for themselves :
— Christ is our great Rabbi; All were his
Latters that were before, they taught
the punies an inferiour Lecture of the
Law and Prophets; but the Gospel, as
— the sublimest and most mysterious part
of it, Christ hath reserved for to unfold
himself : It is said, *The Law having a shadow
of good things to come, and not the very i-
mage of the things, &c.* In this ver. you have
mention made of the shadow, and the i-
mage: The thing it self was not yet come;
the Jewes had the shadow, and we the i-
image, now look how much an image or
the picture of a man goes beyond his sha-
dow, so much doth the discovery of
Christ now, go beyond the discoveries of
men; so in another place, *God who at
sundry*

sundry times, and in divers manners, speake Heb
in times past unto the fathers by the Prophets,
hath in these last dayes spoken unto us by his
Son; God who by piece meale, drop by
drop, now a drop, and then a drop, speake
unto our fore-fathers by the Prophets;
hath in these last times spoken more fully
by his Sonne. When this King came, all
the cocks ran with wine as Jacob before he
was borne, put forth his hand, so Christ
before he was borne, did as it were putt
forth his hand to the Jews, they could see
something of Christ, but unto us a Sonne
is borne, unto us a child is given, Our fa-
thers went to heaven by Candle-light, how
sad will it be if we should go to Hell
by day-light.

Ques. 41. verse 16.

Whether the woman should have re-
ceived, and brought forth in sorrow if she had
not sinned?

Neg. For although now her pain, and son- Ref.
row arises from naturall causes, yet it may
well be questioned whether this was natu-
ral at first: for seeing we find by experience
that other creatures bring forth without
pain, it doth not imply a contradiction, that
the

our hearts shews it selfe so in this, viz: the forging of idle reasons, to satisfie, and beare out our selves in the neglect of duties commanded by the Word of God; and if you consult the context, you will finde, it is about paying the Minister his dues: *Let him that is taught in the word, communicate unto him that teacheth in all good things;* Now people are very apt to finde excuses, that they may save their purse, and if it be possible satisfie Conscience; but the Apostle exhorts them not to put a cheat upon their soules, *Be not deceived, saith he, God is not mocked.*

verse 6.

Ques. 44. verse 18.

God sayes, *Thou shalt eat the herbe of the field:* why? should not man have eat of the herb if he had not sinned? Did not God say, *Behold, I have given you every herbe Gen. 1.29. bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a Tree yielding seed; to you it shall be for meat?*

Reff. Very true, but here when God sayes, *Thou shalt eat the herbe of the field,* the meaning is, thou shalt not eat of the herbs or fruits of Paradise.

Ques.

Quest. 45; vers. 19.

Now this curse can be verified concerning
 , That is the sweat of his browes he
 d'eat his bread, when many neither
 we, nor sweat, and yet have bread e-
 h:

Is for idle persons, whilst they think *Resp. 1.*
 take off that yoke that God hath put
 a their necks, they bind it faster, and
 e it heavier: To a person of any inge-
 y, idlenesse is a toyle, nor is a man
 e weary then when he doth no-
 3.

We must distinguish of a three-fold la-

2.

Labor Oeconomicus or onechasing
 about of mechanicks, as we call them,
 indicrafts-men; of this the Apostle
 ks, Let him that stole steale no more; *Eph. 4. 28.*
 ather let him labour, working with his
 ls the thing which is good.

Labor Politicus, the labour of Magi-
 es and Governours: so the Apostle
 king of the Magistrate, *He is the Mi-*
r of God to thee for good; but if thou do
 which is evil, be afraid, for he beareth
 be sword in vaine, for he is the Minister
 id, &c. *Rom. 13. 4*

3. La-

3. *Labor Ecclesiasticus*, the labour of Ministers; we may observe that whilst the world takes this to be an easie calling, the Spirit of God in the Scripture frequently speaks of the labour, and the work that doth attend it: *He that desires the office of a Bishop, desires a good work. And, The workman is worthy of his hire. And, They that rule well are worthy of double honour, especially they that labour in the Word, and do Exhortation.*

Ministers are called *Starres*; now the Starres are in continuall motion for the good of the Universe; they are to cry aloud, and to lift up their voice like a trumped; *Distant pugna non defat Tuba.* The trumpet must be sounding all the while the battell is fighting. The Church of God is Gods husbandry, and the Minister are his husbandmen.

Religio agricola labor actus in Orbe.

The husbandman hath never done his work, but the end of one task is still the beginning of another: so it fares with the Ministers of the Gospel, sometimes they are instructing poor ignorant souls, & then they are like Starres that shine in a cold winters night; another while convincing gain-sayers; then they are like those Starres

tha

that fought in their course against *Sisera*; every man must be accountable for his idle words, and a Minister for his idle silence: *Qui claves habent Ecclesia ostia suorum labiorum aperiant*: A Minister had better be worn out with whetting, than with rusting.

A way then with the fanatick Spirits of our dayes, who call upon Ministers to work with their hands, as if there were no other labour, but hand-labour. Consider,

1. They confound those things that God would have distinguished: there is the labour of the head and brain, as well as of the hand.

2. They overthrow (as much as in their lies) the well-being, if not the being, of Kingdomes, States, Common-wealts in which they live: for we stand in as much need of the Magistrate, and Minister as we do of the Husbandman, and handycraftsman.

3. Aaron with his posterity were Priests, Iosua, David, Iosias were Magistrates, yet it might be laid of them, that *they ate their bread in the sweat of their brows*.

Quest. 46 vers 19.

It is said here, *In the sweat of thy brows thou shalt eat thy bread*; and yet our Saviour hath taught us to pray, *Give us this day our daily bread*. If we earne our bread with our labour, how is it a gift?

* Resp. 1. We earne it of man, but not of God, from man it is a debt; but from God it is a gift.

2. It is an act of free grace, that we have bread for our labour; God might have said that we should labour, and sweat, and after all, we should eat barks with hogs, as the Prodigall, or grasse with the Ox, as *No huchadoz far, that in the sweat of our brows we eat bread*, is a mercy.

3. As the Scripture speaks of bread, so of the staffe and stay of bread: *For behold, the Lord, the Lord of hosts doth take away from Jerusalem, and from Judah, the stay, and staffe, the whole stay of bread*. And the truth is, a man is strengthened more by the staffe that is in his body, than by the staffe that is in his hand; it is not the corne, and floure, but the staffe of bread, which supports the life, and that is not any thing that comes out of the earth,

earth, but the blessing of God, which comes down from heaven. The creature cannot hold up it selfe, much lesse contribute to the subsistence of other things, unlesse God continue the influence of his blessing upon it. It is the observation of a Learned Author, As soone as ever Christ cursed *the figge-tree it withered, and dried up from the roots*, to shew, that it was not the root alone, but the blessing of Christ which did support the figge-tree, it is pronounced as a curse, *They shall eat, and not have enough*; and again, *Ye shall eat, and not be satisfied: when I have broken the staffe of your bread, ye shall eat, and not be satisfied*. As good take a mouthfull of gravel, as a mouthfull of bread, and as able it is to nourish without Gods blessing.

The means by which we live, are without life; If they be living creatures, as sheep, and oxen, and beasts, and birds, and fishes, they must lose their lives, before they can come to be helpes to ours; so true is that saying *mortibus vivimus*, we live by deaths; now reason tells us, *Nihil dat quod non habet*: nothing can give that, which it hath not; How should food of it selfe preserve and further life, which in it selfis void of life? the death of the creatures shew-

eth that our life is not from them, but fit something else.

By all which we may perceive, he these Scriptures may be reconciled, *Eating our bread in the sweat of our brows*, and yet to pray, according to the form our Saviour hath prescribed us, *Give this day our daily bread.*

Quest. 47. vers. 19.

Whether from this Scripture we have command from God, to labour, *To eat bread in the sweat of our brows?*

Reſp.

I conceive we have, though some think that this was laid upon man after transgression, rather as a curse which must indure, then a duty which he should performe: for the clearing of this consider;

1. It is granted that this was a curse laid upon man for his transgression.

1. As some of Gods curses are promises as well as curses, to set out his goodness so some of Gods curses are precepts as well as curses, to set forth his justice.

Some of Gods curses are promises as well as curses; so, *I will put enmity between thee and the woman: It is a curse o*

Serpent, and yet a promise of the Messia
nh.

Some of Gods curse\$ are precepts as well as curse\$; so, *Thy desire shall be to thy husband, and he shall rule over thee*; this is a curse, and yet it is a precept: *Let our wemen keep silence in the Churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as saith the Law.*

Gen. 3.16.
1 Cor. 14.
34.

Now the truth is, this of *eating our bread in the sweat of our brows* is all these; it is a curse, it is a promise, it is a precept; it is a curse, in that God will not suffer the earth to afford us bread, without our sweat; it is a promise, in that God assugeth us, that we shall have bread for our sweat; and it is a precept too, in that God enjoyneth us, if we will have bread to sweat for it.

Have a care then of relieving common beggers, vagrant and idle persons: I speak not against Almes, God requireth us to feed the hungry: but remember as God doth not approove of any other work without charity, so neither of charity it selfe without discretion, as *Paul*, *Honour widows; but those that are widowes indeed*: *1. Tim. 5.3*. *A woman that hath poysned her husband*

band is a widow, but she is not a indeed, not to be honoured; so yc relieve the poor, but those who ar indeed: who are they?

Those that want not onely the they aske, but want also means without asking, *viz.* blind, aged, pa work, that have a greater charge th can maintain by their work.

Ierome: Pars sacrilegii est rem pa dare non pauperibus. Whilst yo you relieve the poor, you robbe th

Quicq. 48. vers. 16, 17, 18, 19.

What may we learne, from theſ considered together?

Resp.

That God in the midſt of judgements remembers mercy: and that he rolls ſentence pronounced againſt the mi woman in love, and ſweetneſſe: that conceive, and travell in ſorrow, judgement, but thou ſhalt bring for dren, *there is mercy;* thy deſire ſhall be rejected, *there is judgement;* but it ſhall be husband, *there is mercy.* God ſaith to Cursed is the ground for thy ſake *is judgement;* but not cursed art thou *is mercy.* Thou ſhalt labour and

here is judgement; but it shall not be over-much, (you know the face sweats before any part) and it shall be the sweat of thy face, there is mercy; thy face shall sweat, there is judgement; but in the sweat of thy face thou shalt eat bread, there is mercy.

Quest. 49. vers. 21.

Why did the Lord God make coats of skinnes, and cloath our first parents with them?

To teach them he had not cast them out *Resp. 1.* of his fatherly care, though they had sinned against him.

That it might be a continual *Item of* their sin against God. The originall of raiment should never be forgotten by the sonnes of *Adam*, but be remembred as a check to the vanity, and pride of apparel; we have no more cause to be proud of our cloaths, then of a plaster of mastick worne to stay the Rheume from annoying the eyes or Teeth, or a paire of spectacles to help the dimnesse of the sight.

2.

Quest. 50. vers. 24.

In the former verse it is said, *The Lord*

I 3

God

Notes on the third

God sent man forth from the garden of Eden, and in this verse, it is said he drove out the man.

Reff.

It is like God at first bid him go, and then he shewing himselfe unwilling, and begging that he might abide there still, God with some evidence of wrath drove him out.

Quest. 51. verse 24.

What may we Learne from God placing at the East of the Garden Cherubims, and a flaming sword, which turned ever way, to keep the way of the Tree of life?

Reff.

That when man fell out with God, he fell out with the good Angels; The Angels were loyall subjects, and took part with their Prince against the Rebels; but through Christ God and we are friends and the Angels and we are friends; now instead of shutting us out of Paradise, they carry us into Paradise: *The Angels conveyed Lazarus into Abrahams some.*

Good examples are rare in the world. Oh that we could imitate the good Angels. The mariners at sea when they have land-marks to direct them home to th

own Countrey, are guided by the Starres, Truly we have but a few good examples in this world, and therefore let us take our patterne from the Angels, that continually behold the face of God, ready to do his will : *Despise ye not one of these little Math 18. ones, for I say unto you, that in heaven their 19. Angels do always behold the face of my Father which is in heaven.*

Notes on the fourth Chapter.

Quest. I. verse 1.

It is said here, by *Eve*, *I have gotten a man from the Lord*, and yet it is said in the first Epistle of *John*, *Not as Cain, who 1 John 3. was of that wicked one, and slew his brother.*

Eve speaks of bringing forth a sonne, *Resp.* which in it selfe considered, is a blessing from the Lord; as barrennesse was accounted a curse, so fruitfulness was accounted a mercy. Children in Scripture are called *The heritage of the Lord*; *Lo, children are an heritage of the Lord, and the fruit of the wombe is his reward.* There be some that account children but bills of Pla. 227 3.

charges, but God puts them upon the account of our mercies: It was an holy, and pious speech of *Jacob* concerning his children, *These, saith he, are the children, Gen.33:5; which God hath graciously given thy servant.*

Job, 1:3. A Learned Author observes, that children are greater blessings then any outward thing else whatsoever, and therefore when a description is made of *Jobs* goods the best is put first, first the Spirit of God sets down his spirituall blessings, *Job was a man perfect, and upright and one that feared God, and eschewed evil;* and then comes his outward blessings, and amongst them his children are set in the first ranke, *There were borne unto him seven sonnes and three daughters,* and then comes his sheep, and Oxen, and Camells.

So that *Eve* speaks of bringing forth a sonne which in it selfe, is a blessing from the Lord, and hence saith she I have gotten a man from the Lord; *John* speaks of *Cain* with respect unto his wickednesse, which was not from God, but from the Devil, and hence saith he, *Cain, who was of that wicked one, and slew his brother.*

Quest. 2. vise 1.

Whether *Eve* thought that she had brought forth the Messiah? for so many affirme with a great deale of confidence; and they render the words not as we do, *I have gotten a man from the Lord*, but say they, according as it is in the Originall, *I have gotten a man the Lord*.

The ambiguous acceptation of the particle *in* hath given rise to this opinion. *Resp. 1.*

We grant that this particle is many times a note of the accusative case, which transitive verbs governe. *2.*

Withal we say, it is not rarely taken for the prepositions *cum*, or *a, vel abs, pro, cum, ut*, Gen. 5. 22. Exo. 1. 1. *pro a, vel abs, ut*, Gen. 44. 4.

We may conclude therefore with safety, that the Originall will beare this translation, *I have gotten a man from the Lord*. *4.*

That those that are of the other perswasion affirme, that *Eve* understood that the *Messiah* should be *God*, which was the occasion of the speech, *I have gotten a man the Lord*. *5.*

That to me it sounds discord, to say, *that* *6.*

Notes on the fourth

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that Eve should know so much of the Messiah, as that he was God, and yet that she should think that he should be born after the ordinary way of mankinde as Cain was.

7. Therefore I judge it safer, to keep to our translation, I have received a man from the Lord, *viz.* by the favour and gift of God: especially, when I consider, that good women have used such expressions in the like case: as Leah. *And Leah*
Gen. 29. *conceived, and bare a sonne, and she called his*
12. *name Reuben, for she said, Surely the Lord*
hath looked upon mine affliction; and verse
vers. 33. *And she conceived againe, and bare a*
sonne, and said, Because the Lord hath
heard that I was hated, he hath therefore gi-
ven me this sonne also, and she called his
name Simeon. See also ver. 34. & 35. of the
same Chapter.

Let us Learne, that riches, and honours, and children, and servants, and houses, and lands, are the gifts of God as well as grace, and peace. When the Jews should come to Canaan, and grow great, there was a caution given them, to look up unto God as the donor: *When thou hast eaten*
Deut. 8. 10, *and art full, then thou shalt bleſſe the Lord*
11. *thy God, for the good land which he hath*

gi-

given thee : beware that thou forget not the Lord thy God, &c. Many who are perswaded that God gives grace, and God gives heaven, and salvation, are hardly perswaded, at least do not consider it, that God gives riches, and health, and wealth, and liberty. Oh it is a sweet thing, when a man can look upward from these lower things, and can say that his earth hath dropped down to him from heaven.

There is no creature in the world, that God hath made capable of knowing any thing of the first cause, but onely the rational creature: And it is the excellency of man, not onely to enjoy the good that he hath, but to be able to rise up to the highest and first cause of all good. It is observed of the doves, that they peck, and look upwards; hence the Church in the *Canticles* is said to have *doves eyes*, because they look so much up to heaven, upon every good they receive.

As the Church hath doves eyes, so the men of the world have dogs eyes; dogs you know look up to their Master for a bone, and when they have it they presently look down to the earth again; wicked men will look up, will pray to God when they want any thing, but when they have

have received what they would have, God shall not have one good look from them.

Quest. 3. verse 2.

Why did *Adam* bring up his sonnes, one to be a keeper of sheep, and the other a tiller of the ground?

Reff.

To teach us that parents should bring up their children to some employment; and that it is the duty of every one, industriously to apply himselfe to some calling or other. *Cain* and *Abel* were heires apparent to the whole earth; and yet they had their employments.

I know we ought to distinguish between manuall labour, and mentall labour: in the manner of employment may be some odds. Manuall, servile, and mechanick labour is fit for men of a lower condition; generous, and ingenuous, and liberall employments for persons of the greatest births, and brightest intelle&tualls, and this kinde of labour possibly might have suited best with *Cain*, and *Abel*, had it not been for the scarcity of persons then living in the world, and the necessity of engaging in such callings for the present; but every one ought to be industrious,

And

And therefore, as a Learned Author very well observes, That those Gallants, who live in no settled course of life, but spend their time in pleasure and vanity, there is not the poorest contemptible creature that cryeth Oysters, and Kitchin-stuffe in the street, but deserveth his bread better then they; and his course of life is of better esteeme with God, and every sober wise man, then theirs. An horse, that is neither good for the way, nor the cart, nor the race, nor any other service, let him be of never so good a breed, never so well marked and shaped, yet he is but a Jade. His Master setteth nothing by him, every man will say, Better knock him in the head, then keep him. His skin, though not much worth, is yet better worth then the whole beast besides.

Let us have a care therefore of giving up our selves to the vanities and pleasures of the world; An idle mans brain is the Devils shop, where he forges all manner of sinne. *Nihil agendo, male agere disces:* Hierom thought that action, and lawfull employment was a disheartning to the Devil, and therefore he gives this advice, *Semper aliquid age, ut te Diabolus inveniat occupatum;* Put thy selfe upon some busynesse

finesse or other, that when the Devil comes to tempt thee to sin, he may not finde thee at leisure.

Quest. 4. verse 3,4.

Why did Cain bring of the *fruit of the ground* an offering unto the Lord, and Abel of the *firstlings of his flock*?

Resp. Both Cain and Abel brought such offerings unto the Lord as were suitable to that way or calling in which God had set them: Cain was a tiller of the ground, and therefore brings as his offering the fruits thereof; Abel was a keeper of sheep, and therefore brings as his offering the firstlings of his flock.

As Old Testament Saints had their sacrifices under the Law, so New Testament Saints have their sacrifices under the Gospel. Almost every duty of Christianity in which a man consecrates himself to God, is called a sacrifice; righteousness

Psa. 4. 5. is a sacrifice, *Offer the sacrifices of righteousness*; *Psal. 141.* prayer is a sacrifice, *Let my prayer*

Pl. 51. 17. be set before thee as incense; and the lifting up of my hands as an Evening sacrifice.

Repentance is a sacrifice, *The sacrifices of God are a broken spirit, a broken and contrite heart*, Lord, thou wilt not despise: Alms-deeds that is a sacrifice; *But to do good,*

and

Heb. 13. 16.

and to communicate forget not, for with such sacrifices God is well pleased: Thanksgiving is a sacrifice, I will offer to thee the sacrifice of thanksgiving, and will call upon the Name of the Lord.

It is usuall for the Spirit of God in the Scripture to describe spirituall duties by expressions drawn from Ceremonies, and usages under the Law; As Repentance is called *Washing*, Wash ye, make ye Isay. 1.16. cleane, put away the evill of your doings from before mine eyes. So prayer is called *Incense*, Let my prayer be set before thee as psa.14.2. Incense. And the righteousness of Saints, *Fine linnen*. And to her was granted, that Rev. 19.8. She should be arrayd in fine linnen, clean and white; for the fine linnen is the righteousness of Saints. (Being an allusion to the garments of the Priests) so in this case Gospel-graces and duties are called Sacrifices.

A Learned Author observes, that we may parallell Christian sacrifices under the Gospel to those under the Law: Repentance is as a trespass-offering, Zeal a burnt-offering, praise a free-will-offering, sincerity the oblation of unleavened bread, &c.

Well then let us be exhorted in the words of the Apostle, To offer up our bodies, Rom.12.1.

dies, a living sacrifice, holy, acceptable & to God, which is our reasonable service: every word in this verse is very Emphaticall

1. *Present your bodies, viz. your whole person; as Christ gave himselfe for you, you must give your selves to him. As he was sacrificed for you, so you must be sacrificed for him, not your sheep, nor your Oxen, nor your Goats, but yourselves.* *Cainiste sunt, saith Luther, offerenti non personam, sed opus personae.* Now saith *Origen.* Instead of a Ramme we must kill our irefull passions, instead of a Goat our unclean affections, instead of flying fowl our idle thoughts.

2. *A living sacrifice;* because the Jewes sacrifices were dead sacrifices. Beasts dye when they were sacrificed, but men live when they are sacrificed, nay, they dye unless they be sacrificed.

3. *An holy sacrifice,* the Jewes might sacrifice beasts, and not be holy, but the Christian cannot sacrifice himselfe but he must needs be holy.

4. *An acceptable sacrifice;* before the sacrifice of beasts, did not please God, unless they did sacrifice themselves too; but if Christians sacrifice themselves, it doth please God, though they do not sacrifice beasts.

Quest

Quest. 5. verf. 3, 4.

Whether *Cain*, and *Abel* knew, that God was to be worshipped this way, *viz.* by offering up of sacrifices, by the light of Nature, or whether they had it by tradition from *Adam*?

Our adversaries of the Church of *Rome* contend, that they knew by the Light of Nature that God was to be worshipped this way, and that they learned from their father onely some circumstances of worship.

The reasons they give for this their judgment, are,

1. That the Heathens by the Light of Nature worshipped God this way.

2. That the Law of Nature doth oblige us not onely to the worship of God; but to such a worship as might most fitly set forth the Majestie and dominion of God, and the subjection and homage of man; and this was best represented by sacrifices.

To both these answer may be made.

As for the first, though Heathens worshipped

shipped God by sacrifices, yet it maines to be proved, that they kn this way of worship by the Light of Nture.

As for the second, it doth not appe (but by the intervention of a positive L of God obliging thereunto) that the killing or sacrificing of a brute creature is the best way of worship to set forth G sovereignty, or our homage.

Therefore, as to the answer of this question, we affirme that by the Light of Nture we may know that God is to be worshipped, and that with inward and outward worship, but deny that this kinde of worship is to be found out by the Light of Nture.

The Orthodoxy of this perswai will be cleared up, if we consider, that killing or sacrificing of a beast did please God any further then as it w type of Christ; now the doctrine of Ct being such a mystery, as never yet t been discovered by the Light of Nati the same may be said concerning way of worship that pointed thtward.

So then *Cain* and *Abel* were instruc in this way of worship by their parents, *Adam* and *Eve*. F1

From the consideration of the whole we may note :

1. Outward performance of duties are gracious evidence : *Cain offers sacrifice, as well is Abel. They come unto thee, as the people cometh, and they sit before thee as my people, and they heare thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousnesse.* As a statue hath all the parts of a man, head, and armes, and legs, and feet, but it wants an inward principle of life: so an Hypocrite hath all the outward parts and lineaments of a Christian, he prayes, and hears, and receives the Sacrament, but there wants an inward principle of grace : *Be ye doers of the word, not hearers only, deceiving your own soules.* A Learned Author observes, that the word in the Originall is *παραλογία*, a terme of Art, and it implieth a sophisticall Argument, or syllogisme, which hath an appearance or probability of truth, but is false in matter or forme, and is put by the Apostle to imply those false discourses, that are in the Consciences of men, *viz.* They that heare the Word shall be saved; But I heare the Word; Therefore I shall be saved.

Therefore have a care of resting upon

holy duties, Satan still tempts us to like unto God, to be Christs our self and Saviours our selves. The dove in use of its wings to flie to the Arke, is trusted not in its wings, but in the Ark. We may make use of good duties bring us to Christ, but we must not trust in our duties, but in Christ. A good work rested on, is as bad as a sin committed.

Prov. 16.2. Consider God is a Spirit, and he looketh to the spirit. *All the wayes of man cleane in his own eyes, but the Lord looketh to the spirits.* A man may deceive neighbour, yea, he may cheat himselfe, but God is not mocked. The Lord knoweth our inside. The Lord tryes the spirit, he turnes up the bottome of bagge, as *Josephs* steward did, and then comes out all our Abominations, wickedneses that have beene so long hid.

Mat. 7.22, 23. A man may miscarry, though he be employed in the highest duties and services; *Many will say unto me in that day, Have we not prophesied in thy Name, in thy Name cast out Devils, &c?* A man may have the gift to cast out Devils, yet at last may be cast unto the Devil Mini

Minister by his preaching may be instrumentall to save others, and yet not be saved himselfe. The shipwrights that built *Noahs Arke*, were drowned themselves.

2. Note here the duties of Parents toward their children; *Adam* nurtured his children very well; for,

1. He provideth for them till they come to age.

2. Then he appoints them their callings, for one was an Husbandman, the other a Shepherd.

3. He taught them the worship of the true God.

Adam should be a patterné to Parents in these particulars, and especially in that which is the greatest matter of all these, viz. instructing of their children in the true worship and service of God.

A Learned Author observes, that furthering the salvation of our children, is a duty incumbent on parents in point of justice, from the parents they received the blemish and misery of their nature, and therefore they owe them all possible help for their recovery. It is a piece of cruelty for a parent to suffer his children to lye in their blood; if we hurt but a stranger, yea,

though against our wills , we think it our duty to help to cure him.

It is worthy of our consideration, that the promise of a blessing to be continued to posterity is annexed to the second commandment in the Decalogue , which is concerning the worship and service of God. God thereby intimating , what parent and others should principally apply themselves to have planted in their families, i they would have Gods blessing entailed upon their issue.

It is an idle conceit of many , that Religion, and godlinesse are not for children surley most equall it is , as the first-fruits o other things , so the first-fruits of ou yeares should go also to God. *Ut primi tie rerum, ita primitiae dierum.* Greg.

Quest.6.vers.3,4.

It is said hete, Cain and Abel brought their offerings unto the Lord, and yet it i said after Seth's time, Then began men to call upon the Name of the Lord : Was not the Name of the Lord called up before by *Abam and Eve and Abel* ?

Gen. 4²⁶ *Reſp.* Yes, But for ſome time the greater part of the world were corrup

wit

with *Cains* wicked progeny ; inasmuch as it is probable , the good people at first worshipped God in their families , but after *Seth* , the family of the righteous encreasing , the worship of God became more publick , and solemne .

This then that is said , *verf. 26* of this Chapter , that then began men to call up the Name of the Lord , is not spoken *simpliciter* ; *sed narrati.*

Quest. 7. verse 3,4.

Why did *Abel* bring the firstlings of his flock , and the fat thereof , as an offering unto the Lord ?

The firstlings of the flock were accounted the best , as also were the first-fruits , *Abel* would not offer up unto God that which cost him nothing .

It is our duty to be at some cost for the carrying on of the worship and service of God : *Buy the truth , and sell it not* : He doth not say take the truth , as if it might be had for taking up , but buy it . What is the meaning of that phrase ? You know in buying of a commodity , we are willing to part with something , that we may have and enjoy the thing we buy : There are

several things you must part withall, if you would have the truth, and amongst the rest you must part with your purses.

It is true indeed, God's grace and truth is not to be had for money ; but though you cannot buy grace, you may buy Preaching, maintaine a godly Ministry, whereby you may come to get grace.

We may observe in that Parable, The Merchant finding a rich treasure, hid in the field, he is said *To sell all, and buy the field.* He doth not buy the treasure, but the field ; the field is the Ministry of the Gospel, in which the treasure of grace is hid ; now in buying the field, he buyes the treasure hid in the field.

The Gospel, *euangelion* is a free gift, and yet you must buy the truth, and maintaine the Ministry.

object. But is it not a wicked thing to set the Gospel to sale ?

Resp. Yes, without question : but pray mark, you say sometimes you have bought a Bible ; the truth is, a Bible in some sense cannot be said to be bought ; what then do we buy ? I answer, you buy the cover and the paper, and the binding, and the printing, but the Bible it selfe is Gods gift ; So people do not buy the

the *Gospel*, nor Ministers sell it. But you will say, if you do not sell the *Gospel*, what else do you sell? We answer, we sell our study, our pains, the spending of our strength, and spirits, but the *Gospel* is Gods gift. That Minister, and he alone may be said to sell the *Gospel*, that would make the *Gospel* to serve his base carnall interest, and so make a market of it.

And truly in this sense, others may be said to sell the *Gospel* as well as Ministers; there are some, that put the *Gospel* to the same drudgery that they put their footboyes, and make it lackey after their Coaches.

Quest. 8. verse 3, 4.

Why the *Lord had respect to Abels offering, and not unto Cains?*

Some, and indeed the most, conceive *Resp.* that *Cain* offered unto the *Lord* of the fruits of the ground, any thing, he cared not much what; but *Abel* of the firstlings of the flock, of the best he had, and this (say they) was a main reason why the *Lord* had respect to *Abels* offering, and not *Cains*.

But by the leave of so many Learned,
and

and reverend Divines, I shall enter a demurrer against this judgement of theirs; for consider,

1. As you heard before, they brought those offerings that were suitable to that way or calling in which God had set them.

2. There is not the least hint in the Scripture, that *Cain* brought the worser sort of the fruits of the ground, but for ought we read the best of the kinde.

3. That God is to be served with the best, is a Notion that lyes with its face upwards in the understandings of men.

4. That though it must be acknowledged, that the best of the kinde was to be offered up in sacrifice unto God (as you read, *Ye offer the blind for sacrifice is it not evil? And ye offer the lame, and sick is it not evil? Offer it now unto thy Governor, will he be pleased with thee, or accept thy person, saith the Lord of Hosts?*) Yet when the Scripture clearly makes the difference of the issue of *Cain*, and *Abels* offering, to consist in the persons who offered, and not in the offering, why should we enquire any further concerning it? *By faith Abel offered unto God a more excellent sacrifice then Cain.*

This

This should teach us to mixe all our holy duties with faith : It is said, when Christ was baptized, *Lo, a voice from heaven saying, This is my beloved Sonne in whom I am well pleased;* Not with whom I am well pleased, but in whom God the Father is not only well pleased with Christ himselfe, but in him with the graces, duties, and persons of his people : It is not with our duties, as with our posies, the posie gives sweetnesse to the bosome, but the bosome gives no sweetnesse to the posie: But in regard of our holy duties, the case is quite contrary ; The Lord Jesus, as it were, takes our duties, and puts them into his bosome, and they receive all their goodnesse, and fragrancy from the bosome of Christ.

It is said, *That the smoke of the Incense which came with the prayers of the Saints, ascended up before God out of the Angels hand;* Rev.8.4. Our Incense smells of our owne hand, and it would stinke worse in Gods nostrils then the Onions, and garlick of Egypt, if it were not perfumed, and presented by the hand of Christ.

Now faith sets Christ at work : as Christ sets his people at work to do him service, so faith sets Christ at work to do his people good.

Quest.

Quest. 9. vers. 5.

It is said, *That Cain was wroth, and countenance fell;*

— *Difficile est animum non prodere tui.*

It seems therefore that God by sensible signe gave Testimony concerning the acceptation of *Abels* sacrifice, not *Cains*, or else how came *Cain* to know it? now the question is, what this visible signe was?

Reſp. It is very probable, that it was by a visible signe, from heaven burning up the sacrifice, we have severall instances to this purpose. *Lev. 9. 23,* *24* *And Moses and Aaron went into the* *bernacle of the Congregation, and came* *and blessed the people, &c. And* *came a fire out from before the Lord, and* *summed upon the Altar, the burnt-offering* *the fat, which when all the people saw,* *shouted and fell on their faces. So, 1. Kin* *38.*

Objecſt. What reason have we to believe, the acceptation of *Abels* sacrifice, confirmed by a miracle, when we have such thing in the Scripture?

Reſp. Although we have it not in expressi-

termes, yet it is cleare by the context, that God did manifest his acceptation of *Abels* sacrifice some extraordinary way, which by other instances in Scripture of the same nature we conceive to be fire from heaven. And if that be miraculous, you see we have reason to look that way.

But this was a meat-offering; now we do not find that meat-offerings were burnt *Object.* with fire.

That this was a meat-offering is said, not *Reſp. I.* proved.

That suppose it be so, we may find in *2.* Scripture meat-offerings to be burnt with fire; thus you read concerning *Gideons offering*; the same we read concerning *Ma- noahs offering*. *Judg. 6.19.* *21.* *Judg. 13. 19,20.*

Let this caution us against the sinne of envy, *Cain* is sad because *Abels* sacrifice was accepted: there are two sinnes, which were Christs sorest enemies, covetousness sold Christ, and envy delivered him.

It is a Devillish sinne, and cometh from Hell, the Devil is called the envious man.

It is one of the torments of Hell, There *Lucr. 13. 28.* *shall be weeping and gnashing of Teeth, when ye shall see Abraham, Isaac, and Iacob, and all the Prophets in the Kingdome of Heaven,*

Heaven, and you your selves shut out.

Envy opposeth the Providence of God, grieving that God should dispose of his blessings, as he doth.

It is a most unjust sinne, for it is offended with nothing but that which is good; and the more good it is, the greater is the envy. As the brighter the Sun shineth, the more are weak and sore eyes offended: Oh how contrary are good Angels, and evill men! they are ready to cry, and burst for anger at that which makes musick in heaven: The Angels rejoice at the conversion of a sinner, and they rejoice when one sinnes who is converted.

An envious man is more unhappy then other sinners; others are troubled for their own evils, the envious man for other mens good.

Quest. 10 verse 5.

Why is it said, *The Lord had respect unto Abel, and to his offering*: It is not said, *The Lord had respect unto Abels offering, but unto Abel and his offering*?

Ans. To teach us that God first had respect to *Abel*, and then to his offering: and that the reason why he had respect to *Abels offering* was, because he had respect to *Abels person*;

person. We prize the person because of the gift; God prizes the gift because of the person. The reason why wicked men are not accepted is, because they bring unto God *opus persona, sed non personam*: They offer their duties unto the Lord, but not themselves.

Ques. 11. vers. 6.

Why doth the Lord propound this question unto Cain, *Why art thou wroth and why is thy Countenance fallen?*

Not for information; God knew the *Reſp.* reason, he needed not an intelligencer, but

1. To teach us, that when we are moved to passion we should think with ourselves again and again, why are we angry; are we angry upon good grounds, upon a righteous account?

We should endeavour in such a case to commune with our own hearts, and indeed we had need to take some pains, for selfe will hardly be spoken with.

To be angry is our duty in some cases. If anger were an evil in it selfe confidered, it could no more be attributed unto God then envy, &c. But because it is an hard matter

matter to be angry and not sinne, it is saie
Ep. 4.26. *Be angry, and sinne not* : and the Apostl addes, *Let not the Sun go down upon you wrath*, viz. Let it not lodge with yo nor take up its Inne in your breasts.

I have read a story of two persons o eminency between whom anger had pas sed; But at evening the one sent the othe word, the Sun was set, upon which they were soone reconciled.

The Apostle adds, *Neither give place to the Devil*; He that keepeth anger in hi bosome giveth place to the Devil, and why should we make roome for him that wil crowd in too fast of himselfe?

Men think to be a little angry is no such matter; but marke the consequence, yor give place to the Devil, have a care of the beginnings of sinne; Saith *Solomon*, *The beginning of the words of a fcoles mouth is foolishnesse, but the end of his talke is mischievous madnesse.* They that dwell by the Sea-bankes, will not let a small breach lyg unrepaired: they know it will endanger the losing of much ground if not looked to in time: Learn therefore to deale with thy sinne, as the Apostle *Paul* did with false brethren, *He gave them no place, no not for an houre.*

Yoi

You may aske me, what are the causes of an holy Anger?

I must not enlarge in this; therefore in a few words,

Holy anger arises from our love unto God, and our hatred against sin.

And herein appeared the exceeding sinfulness of *Cains* wrath, that whereas he shoule have been angry with his brothers sin, he was angry with his brothers righteousness.

And that his rage was great, appeares by the text; for it is said, *He was very wrath, and his countenance fell.* One glōsses upon it thus, *Ex ira vultus Caini demittitur in terram: nonne Deus tibi faciem rectam concessit, cur pronam et similem bestiis, deprimitis?* *Non miror Cainum similem animalibus iratus enim erat, at iratus expers est omnis passionis.* It is said, *Cains* countenance fell: God gave him a face erect looking up towards heaven, but now in his passion, he seems to be void of reason, and his countenance falls, as if he were a beast.

Let this caution us against passion upon every turne, let us enquire why we are wroth? He will make a strange combustion in his soul, who at the landing of

every Cock-boat, (upon every triviall occasion) sets the Beacons on fire. He that will be angry for every thing, will be angry for nothing, &c.

The Apostle gives us an exhortation,
Eph.4.30. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption: But what course must we take that we may not grieve the Spirit? This followes in the next verse, *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice.* The Spirit of God cannot endure an unquiet habitation. It is observable, how many times in the Scriptures the Spirit of God appeals to the reasons and understandings of men; as here, why art thou wroth, and why is thy countenance fallen? Nothing more irrationall then irreligion: when a man is intemperate, unjust, passionate, he acts not onely against Scripture, but against principles of reason, and ingenuity. If God had not commanded us to be sober, just, temperate in our affections, it is for our interest so to be; the commands of God, like Benjamins sack, have money in the mouth of them; in the keeping the Commandments there is exceeding great reward; wicked men are mad in a Scripture-

1. sense ; The Prodigall came to him-
self when he came to his Father. . . .
2. Another reason why God might pro-
und this question to *Cain* might be this,
note unto us that when wicked men are
accepted, they are apt to cast the
ame upon God : why art thou wroth?
thou seemest to be angry with thy bro-
ther, whose sacrifice is accepted, but indeed
thou art angry with God, who accepted
the sacrifice. Thou strikest at the Head,
because thou canst not reach that, thou
wundest the Heele.

Proud daring sinners, to lay the blame
upon God : It is foolish to cast our sins alto-
gether on Satan, but it is blasphemous to
cast them upon God. Sin is a bastard-
god, it is conceived and brought forth
man, and yet if you lay it at his doore
will not father it.

It is the observation of a Learned Au-
thor, man naturally hateth God, and since
he cannot rase out the sense of a Deity
of his soul, he would destroy the dread
and reverence of it. 'Tis a saying of
Plutarch, *Malo de me dico nullum esse Plu-*
chum quam malum esse Plutarchum.
he cannot deny God, therefore he de-
nies him, which is worse. 'Tis better not to
be wicked L2 3.A

3. A third Reason may be to teach us that God will call the wicked to an account for every evil work.

1. For their sinnes of Omission; *I was an hungry, will Christ say, and you gave me no meat, &c.* Such a time, you had an opportunity in the hands to get wisdom but you neglected it, you had power and opportunity to appear for God, and his glorious Gospel, but you had no heart to it.

2. For sinnes of commission, *Rejoyce, O young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgement:* For al these things, these trifles, these tricks of youth, as the world accounts them: Item for thy Oaths, Item for thy Lyes, Item for thy Cozening, Item for thy drunkenesse, Item for thy Hypocrify, for all these things God will bring thee to judgement: As the Apostle saith, *We are the children of God, but it doth not yet appeare what we shall be; viz. there is more glory in heaven, then the people of God are able to conceive; so wicked men are now the children of wrath, but it doth not appeare what they*

shall be, *viz.* there shall be greater torment in Hell then the wicked are able to give.

nd God shall bring thee to judgement, unexpectedly, and for ought thou rest speedily. Death doth not always knock at the doore, but many times sinn, and takes persons away in the e of their age.

that the Gallants of this age would of this Scripture; a Wicked youngster a thief, that having stollen a gelding away bravely mounted, till such as being overtaken with Hue and s soon afterward sentenced, and put to it.

Ques. 12. verfe 7.

ay is it said, *If thou doest well, shalt thou be accepted*, and not, *if thou doest that is good?*

cause a man may do that which is *Resp.* ally good, and yet may not do well; did that which was good, when he ht an offering to the Lord, but he do well. We use to say, *Ex quoli-
et in malum*: A work that is good, e matter of it, may by reason of a

defect in the principle, or end, become
starke naught: therefore *Luther* used to
say, Of all workes take heed of your good
workes. *Sordet in conspectu Iudicis, quod
fugit in conspectu operantis*: That which
is fair to men, is abomination to God.
God rejected the swan for sacrifice, some
say, because under a white feather it bath
a black skinne.

Quest. 13. verse 7.

What is the meaning of that phrase, *sin
lyeth at the doore?*

Reſp

By finne in this place is meant the pu-
nishment of sinne, and not sin it ſelfe, and
the very phrase will give us light for the
interpretation of it, after this manner. If
thou doest not well, *finne lyeth at the doore*;
now sin when it is committed, doth not ly
at the doore, but is gotten into the
House.

Then the meaning is this, If thou doest
not well, *finne* lyeth at the doore; though
this punishment ſeeme to ſleep for a while,
yet it lyes at the doore; and it will not be
long there before it be roused, and then
like a great Mastiffe, it will be ready to
pull out the throat of thy ſoul.

Let

Let us remember, if we do not well, sinne lyeth at the doore; the sinner shall not escape unpunished; God is righteous, & by no meanes will cleare the guilty, &c. The Devil alwayes covers his hooke with a bait. He never comes bluntly and rudely to a man, and biddeth him simply transgresse Gods Commandments, but alwayes useth some device or other to make his sinne please him: when the Devil fisched for *Adam*, he baited his hook with hope of preferment, that he should be as God: To catch *David*, he baiteth his Hook with pleasure; to catch *Achan*, *Gehazi*, he baiteth his hook with profit: but when the fish bath swallowed the hook, had she not better have been without the bait? The Devil promiseth pleasure, but God knows it is deare bought; there is never a dramme of sinne, but it bringeth a pound of sorrow.

Quest. 14. verf. 8.

What is the meaning of this phrase, and Cain talked with Abel his brother?

Most Expositors carry it, that he talked *Resp.* with him in a brotherly manner, dissembling his bloody purpose of killing him that he might the better effect it.

Learn, Foulest sins have oft-times fairest pretences: *W^o unto you, Scribes, and Pharis^{ees}, hypocrites, for ye devour widows houses, and for a pretence make long prayers.* Mark, *They devoured houses*, that shewed their covetousnesse, and *widowes houses*, that shewed their cruelty, and all this *under pretence of religion, making long prayers*; this shewed their hypocrisy. *Herod* colours over his cruel intention of murdering Christ, with pretence of doing him homage: *Herod sent the wise men to Bethlehem, and said, Go search diligently for the young child; and when ye have found him, bring me word, that I may worship him.* *Judas* endeavours to dissemble his treason with *a kisse*. *Judas, betrayest thou the Sonne of man with a kisse?* What an Apostle of Christ, a betrayer of Christ? betrayest thou the Son of man, and with a Kisse? Any Treason is bad enough, but for *Judas* to betray Christ, and with a kisse, *Horrendum fce! us!* who would have thought the very kisses, and salutations of Christ to be murder?

We may observe, that Jesus in one place calls *Judas* Devil, and in another friend, the reason may be, because *Judas* played the Devil in the likenesse of a friend,

friend. *παροχής* signifies both a player, and an hypocrite; as great men have their players, so hath the devil his; some play men in the shape of devils, others play devils in the shape of men: The roof of the mouth in Greek is called *παρος* heaven, and the heart of man is called *abyssus*, which signifies hell: there are those that have an heaven of holinesse in their mouthes, that have an hell of wickednesse in their hearts.

The Church of God hath two sorts of enemies, the openly profane person, the swearer, the drunkard, the uncleane person, as also the carnal professor, the hypocrite, the pretender unto holinesse. These oppose and persecute the people of God as well as the other. The Ivie imbraceth the tree, but withall eats out the heart of it, and kills it: there are many in the world, that make a great profession of godlinesse, who are Wens in the body of Christ, not members of it; A Wenne is skinned over with the same outside, which the true members have, and it seemeth to belong to the integrity of the whole body, where indeed it is an enemy, and a thief therein; many pretend to be members of Christ,

Christ, when they are enemies unto Christ.

The Devil in these latter dayes hath been found in *Samuels Mantle*; many toad hath been found under the stones in the Sanctuary.

Religion hath been most opposed, by the carnal and hypocritical professors of *Luther* professeth, *A falsis amicis plus est mihi periculi, quam ab ipso toto Papatu:* am in more danger of those that are in pretended friends, than from the Pope and all his adherents. The *Gadarens* besought Christ to depart; but his own Country-men thrust him out of the City, and led him unto the brow of hill, that they might cast him down headlong. Pretended friends do the greatest mischief to the Church of God; poison kills more surely than the sword. *Goliath's* sword lies hid in an *Ephod*; no sword to *Goliath's*, no cruelty to hypocrites.

Luk. 4.29.

Quest. 15. Verf. 8.

What may we learn from *Cain's* killing his brother *Abel*?

Reff.

The bloody-mindednesse, of wicked men against the Church of God: In the

mw

murder of *Abel* we may take notice of these particulars :-

1. *Homo occidit hominem*, one man kills another.

2. *Frater occidit fratrem*, a brother kills a brother; *non homicida tantum, sed fratri-cida*.

3. *Injustus occidit justum*, a wicked man kills a good man.

4. *Propter sinceri cultum Dei*, this murder was committed upon the account of worshipping God in faith; *non homicida & fraticida, sed Fufficida*; Cain was not only a killer of his brother, but of his brother for righteousness sake.

5. He killed not his brother in a passion, or by chance-medly, as we use to say, but maliciously, and with premeditation. He talks with his brother after a friendly manner, gets him into the fields, and there rises up against his brother and slayes him.

6. He kills his brother in the fields; not in his house, lest help might come in to save his life, and that he might with the more convenience (at least as he conceived) deny the fact when it was committed.

7. *Post admonitionem Dei*, after coun-sel

sel given him by God to the contrary, *If thou doest well, shalt thou not be accepted: and if thou doest not well, sin lieth at the door.*

Learn, There is no hatred so virulent, and bitter, as that which is occasioned by profession of the Name of Christ; this makes people forget all natural affection; *The brother shall deliver up the brother to death, and the father the childe, and the children shall rise up against their parents, and cause them to be put to death.*

Mat. 10. 21

When Christ was borne, all *Jerusalem* was troubled, and *Herod* cut the throats of all the children in *Bethlehem*; when Christ is borne in the soul, Satan and his instruments are in an uproare, and are ready to kill (though it be never so little) the babe of grace. No fire burns so hot, as that which is kindled by the breath of religion.

And, we may observe, (which truly should lie sadly upon our spirits) the neerer men come to each other in their judgements (if there be a difference) the more desperate are their designes one against another. The *Perſians* and *Turks*, are both *Mahumetans*, and yet differing in some small points, in the interpretation of their *Alcoran*; the *Perſians* burn what-

whatsoever books they finde of the *Turkish* *se&t*: and the *Jew* can better brook an *Heathen*, then a *Christian*; The *Pope* will dispense with *Jews*, but not with *Protestants*; *Lutherans* will sooner joyne hands with a *Papist*, then a *Calvinist*: I could instance in others, but I forbear.

Ques^t. 16. Ver^s. 9.

What may we learn from the answer that *Cain* gives unto the question propounded unto him by the Lord, *And the Lord said unto Cain, where is Abel thy brother? And he said, I know not; Am I my brothers keeper?*

We may learn, That the *Commission* *Re&sp. 1.* of one sinne makes way for another: *Cain* offers up his sacrifice without faith in God, then he kills his brother, and here in this ver^se, first he tells a notorious lie, when God asked him, where his brother was, he said he knew not; & then he is guilty of high contempt against God, as if the Lord had asked him an impertinent question; Lord why doest thou ask me, where is *Abel* my brother? I am not my brothers keeper. He doth not deny him to be his brother, and yet doth deny, that

that he should have any care of him.

There are some learned men, that conceive, (I suppose the impudency of *Cain's* speech inclined them thereunto) that this debate was between *Adam* and *Cain*, and that God is said to speak to *Cain*, because *Adam* had it by instinct from God.

But this consideration hath not strength enough in it, to beat us off from the received opinion; for what wickedneses are there imaginable, but we should commit with greedinesse, if God should give us up to the wickednesse of our own spirits?

Well then learn, How the commission of one sin, leads us (as it were) by the hand to the commission of another. There is in wickedcourses *a precipitium*; when a man is at the top of an hill, it is at his choice, whether he will thence throw himself down, or not; but once let him headlong himself, there is no stay till he come to the bottome. It is an easier matter to keep our selves from entring into desperate courses, then when once we have given our selves the reines to make a stop.

Nemo repente fit turpissimus.

As no man on the sudden becometh most excellent in vertue, so no man on a sudden becomes desperate in evil. There is such a combination of sinne, as in the links of a chaine; if a man draw one link all the rest will follow, so malice follows after anger, murther after hatred, Adultery after drunkennesse. If a man castastone into the water, there ariseth presently a circle in the place, and presently after that another, and so another, till at last all the water be full of circles. In like manner if a man commit one sinne, another will follow upon it, and after that another, unlesse the grace of God prevent, till he be out of measure sinfull.

Take heed therefore of the beginnings of sinne, take Babylons brats, and dash them against the stones.

We may learn that private spiritednesse, is not a thing well pleasing to God, we are commanded to shew our love, and compassion to a beast, *Exod. 23. 5.* If thou see the *Ase* of him that hateth thee lying under his burden, and wouldest forbear

to help him, thou shalt surely help
and more should we shew compa-
love to our brother. Am I my
keeper? Take heed of that profane
Christians ow a mutual servicea
one unto another. God makes
tentees, nor will he endure any
polies, Christians must drive a
and free trade. The excellenc
ther creatures is in their comm
on of themselves; the Sun rayi
his warme and cherishing beame
Fountain bubling out his purling i
the Earth yielding forth sovereig
and plants: Christians are then
excellency, when they are commun
and useful.

I have read, that the Art of Medic
perfected thus; As any one me
an herb, and discovered the vert
by any accident, he would post i
some publick place, and if any we
or diseased, he was laid in some
passage, that every one might co
municate the best receipt; and say th
Physicians skill was perfected
collection of those posted exper
and receipts: of all things take h
the napkin; wrap not up your T

As every one hath received the gift, even I ^{1 Pet. 4:10}
so minister the same, one to another, as ¹⁰ good stewards of the manifold grace of God.

Quest. 17. verf. 10.

What is meant by this phrase, *The voice of thy brothers blood crieth unto me from the ground*?

This is to be understood figuratively, a Metaphor taken from Courts of Justice, *Thy brothers blood crieth*; that is, as if God should have said, I know what thou hast done as clearly, as if I had called thee to the barre of justice, and the whole matter of fact had been heard, and determined before me, and upon the whole, I should be called upon for justice.

By the way, by what hath been said, some light may be given, for the understanding of that Scripture, I saw under the Altar the soules of them ^{Rev. 6:9,} that were slaine for the Word of God, and for the Testimony which they held, and they cryed with a lound voice, saying, How long, Oh Lord, holy, and true doest thou not judge; and avenge our blood? Which must not so be understood, as if the soules of the blessed Saines should earnestly desire

vengeance on them that shed their blood, which is hardly competible with an heavenly State, but may be expounded in the same manner, as the words in this *ver.* *The voice of thy brothers blood crieth unto me: viz.* The Lord hath the blood that hath been shed for his Names sake, fresh in his thoughts, and will as certainly be revenged on them that shed it, as if every drop of their blood were a tongue, and continually crying in his ears for justice, &c.

Well then Learn to avoid crying sins: crying is applied to severall sins in the Scripture.

1. To blood, so in this *vers.* *Thy brothers blood cryeth.*

2. To the wickednesse of Sodome, *Gen 18.*

10. *The Lord God said, Because the cry of Sodom, and Gomorrah is great, and because their sinne is very grievous,* &c.

3. The oppression of Gods servants, *Exo.*

2.24. *God heard their groaning,* &c.

4. The oppression of the widowes, and fatherlesse, *Exo. 22.23.* *Ye shall not afflict any widow or fatherlesse child; if thou afflict them in any wise, and they cry at all unto me, I will surely heare their cry.*

5. The oppression of the Labourer, *Exo.*

3.4. : Behold, the hire of your labourers, which have reaped downe your field, which is of you kept back by fraud, crieth.

And let us blesse God for Jesus Christ, the Apostle doth ascribe a cry to the blood of Christ, as Moses here to the blood of Abel : *And to Jesus the Mediator of the new covenant, and to the blood* ^{Heb. 12:24.} *of sprinkling, that speaketh better things,* then tha' of Abel.

In that speech of the Apostle, there is an allusion made to the blood of Abel, and to the cry thereof : and he illustrates the cry of Christ's blood for us, by the cry of the blood of Abel against Cain, yet see the dissimilitude, as a reverend Author hath it, thus.

1. *Abel was a Saint ; The blood of a wicked man, if innocently shed, cries : if Abel had murdered Cain, Cains blood would have cryed, and called upon God for justice against Abel ; but Abels blood cryes according to the worth of the person, Precious in the sight of the Lord is the death of his Saints.* Now if the blood of a Saintery so, how much more the blood of the King of Saints?

2. *Abels blood cryes from the ground, but Christ's blood is carried up to heaven.* The

cry of the blood of a Saint may come up to heaven, yet the blood it self doth not come up thither.

3. Adde to this, the intercession of Christ himselfe, Christ by his own prayers seconds the cry of his blood, the blood of a man doth cry, though the man be dead, but Christ ever liveth to make intercession for his people.

Quest. 18. vers. 11, 12.

Why did the Lord pronounce against Cain only earthly punishments; as, ver. 11, 12?

Reff. Because wicked men are not so greatly feared with the punishments of the life to come, as carefull to avoid calamities for the present, and indeed herein man becomes like the beasts that perish, which are carried with an hurry to things present, and sensible.

Quest. 19. vers. 13.

Whether that saying of Cain be well translated. *My punishment is greater then I can bear.*

Reff. Some say it shall be rendred, my fine

is greater then can be forgiven; but the context seemes to favour our translation, for in the following words, he speakes not of his sinne, but of his punishment, *vers.*

14. Behold, thou hast driven me out this day from the face of the earth, and from thy face, &c. here sinne is taken for the punishment of sin, as in severall other places of Scripture.

The greatnessse of *Cains* punishment will appeare, if you compare it with *Adams*.

1. God did not curse *Adam*, but the earth was cursed for *Adams* sake, but God sayes to *Cain*, *vers. 11. And now thou art cursed from the earth.*

2. That which is included in *Adams* curse, *viz.* That though he should labour and sweat, yet he should have bread for it, In the sweat of thy face thou shalte eat thy bread; is denied to *Cain*: for, saith the Lord *vers. 12. When thou tillest the ground, it shall not henceforth yield unto thee her strength.*

3. Though *Adam* was expelled out of Paradise, yet there was a commodious place assigned him by God, where he and his family might reside, and till the earth; but the Lord saies of *Cain*, that he

should be a fugitive, and a vagabond on the earth, ver. 12.

Gen. 4.7. Oh, have a care of blood. *What hast thou done? the voice of thy brothers blood crieth to me from the ground.* God will give a tongue to the earth; speechlesse creatures shall speake, rather then blood shall be concealed,

It is an excellent observation of a learned Author upon that text of Scripture, *When he maketh inquisition for blood, he remembreth them;* Saith he, doth not the Lord make inquisition for all sin? Or is there any sin that God doth not enquire after? Surely no, but when it is said God makes inquisition for blood, it argues the greatness of that sinne; We finde not the like expreſſion, about any other particular sin, in all the whole book of God: Though God makes inquisition for all sin, yet as if he would let all other sinnes paſt unsought, and uninquired after, it is said onely of this sinne, that he makes inquisition for it.

Quest. 20. verf. 14.

Cain sayes, From thy face I ſhall be hid, and yet the Psalmist faſheth Psal. 139.7.

Whitem

Whither shall I go from thy Spirit, or whither shall I flee from thy presence?

God is present every where in regard of *Rest* his essence, and therefore the Psalmist saith; *Whither shall I flee from thy presence?* We may run from God as our friend, but we cannot escape him, as an enemy: A man pursued in an Island, when he runnes from one end to the other, runs from sea to sea; if you should flee from one end of the earth unto the other, you would run from God unto God,

The meaning then of this phrase, I shall be hid from thy face, is this, I shall be deprived of communion with God in his Ordinances.

Though *Cain* was a wicked man, yet he was taught by his parents, that there was no way of enjoying God in this world, but in and by his Ordinances; And he speakes this, not from a principle of love to God, or his Ordinances, but upon the account of education.

Learne from hence, The condition of a person excommunicated, is very sad; Christ tells us, we cannot serve God, and Mammon; and therefore when we are cast out of Gods service, we are said to be delivered into the hands of Satan, *Hymeneus, and Alexander*

¶ Tim. i. 1. *Alexander*, excommunicated persons, are
¶ said to be delivered up unto *Satan*.

Learne also, If the casting out of the Church a particular member, though it be in order to cure and repentance, be so dreadfull, what a black day would that be, when the Ordinances of Jesus Christ should as it were be excommunicated, and cast out of the Church of Christ!

Ques. 21. verf. 14.

Cain saith; *It shall come to passe that, every one that findeth me, shall slay me*; The question is, who those were whom *Cain* feared, that if they met him, they would slay him?

Reſp. 1. Some think that *Cain* speaks this merely upon the account of terrors of conscience; for say they, there were none but his Father, and Mother living, and was it likely, they would be his executioners; and yet *Cain* imagines multitudes to meet him, and slay him. Every one that findeth me, shall slay me. *Prov. 28.1. The wicked flesh, when no man pursueth: onely his owne guilt pursueth him, and makes him flee.*

But this opinion hath not the favour of truth.

truth in it, for *Cain* doth not onely suppose a considerable number of persons to live at that time in the world, but God himselfe, as appeares by what the Lord said unto *Cain*, ver. 15. *Whoever slayeth Cain, vengeance shall be taken on him seven fold.*

Some are of opinion, that this is to be expounded of the beasts, every one that findeth me shall slay me, that is, say they, I shall be torn in pieces, by every beast I meet.

But this cannot be the meaning of the words, as appeares by that which followes, for it is said, The Lord set a mark upon *Cain*, lest any finding him should kill him, which cannot with any shew of reason, be applied to the beasts.

Others hold, that *Cain* in these words had respect to those that should afterwards be borne.

But neither can this be, for what needed there a present law, for those who as yet were not in being?

Another sort are of opinion, that these words are to be applied to the Daughters of *Adam* and *Eve*: for that *Adam* had Daughters at that time, is more then probable, from that which followes; for it

2.

3.

4.

is said, *Cain had a wife, (which must needs be his sister) and that she was come to yeares appeares, because it is said, ver. 17. that Cain knew his wife.*

From the whole (I conceive) we may more then probably conclude, that *Adam* and *Eve*, at the time when *Cain* spake these words, had many Sonnes, and Daughters, (although the Spirit of God doth not make mention of them, the History mainly referring to *Cain* and *Abel*.)

And to me it seemes very unlikely, that *Adam* and *Eve* should have no more children after *Cain* and *Abel*, till they came to yeares of discretion, when at the beginning we finde, God did make especiall provision for the encrease of the world, as appeares by Gods sparing *Cains* life, and his dispensation of his marriage with his sister.

However we may take notice of the terrors of *Cains* conscience; for those that were in the world, were either his parents, brethren, sisters, or neere kindred, and yet he crieth out, *Every one that findeth me shall slay me.* If it be such an intollerable burden for a man to read one page, or leafe of the booke of conscience, as *Cain the killing of his brother, how dreadfull*

will

will it be to read the booke of conscience, leafe, by leafe, from one end to the other at the day of judgement?

The accusings of conscience, are one part of the punishment of the damned in Hell; when *Dives* desired that his brethren might not come into that place of torments, it is conceived by some, that it is not spoken from a principle of love to his brethren, for all naturall affections cease in Hell; but from a principle of self-love, because their presence would tend to his further conviction, and be a means to encrease his torment.

Ques. 22. verf. 15.

Why did the Lord so farre indulge *Cain*, that he would not permit him to suffer death, though guilty of murder?

Some say, *Credibile est antiquitus. gravium delictorum leves faciunt paenas, sed cum ea progressu temporis contemnerentur, ventum ad mortem.* If this could be cleared, it would be a strong argument for punishing theft with death.

Propter hominum raritatem: Because of the scarcity of persons then living, that God might provide for the encrease of the world, *he spares Cain.* Because

3. Because there was then lesse feare of doing hurt by example. Malefactors are punished for others sake, as well as their owne, that by their example, others may beware of committing the same crime, lest they bring upon themselves the same punishment.

4. God would convince *Cain*, that he was in an error, when he said, Every one that findeth me shall slay me.

God is not the God of confusion, A taxy, Levelling, 'Tis not for every one, for private persons, to act as Magistrates, in determining matters criminall, nor yet as executioners, in binding, or killing those that are worthy of bonds, or death.

It is true, He that sheddeth mans blood, by man shall his blood be shed; by man, that is, not by every man; but by the Magistrate, saith *Paul*, speaking of the Magistrate, *He is the Minister of God, a revenger to execute wrath upon him that doth evill.*

Ques. 23. vers. 17.

It is said, *And Cain knew his wife; why is she not call'd his sister?*

There

There is no question, but *Cain* married *Reph.* his sister, but she is not so called, because God would not have this to be a standing rule; lest therefore any from hence for the future might take occasion to transgress the command, there is no mention made of *Cains* wife being his sister, but only *Cain* knew his wife.

The truth is, *Cain* could not do otherwise; for being under a command to encrease and multiply, and God creating but one man and one woman, *viz.* his father and mother, Marriage could not have been continued, nor mankinde propagated, if he had not married his sister.

But will necessity make a thing unlawfull *Object* to be lawfull?

Yes, If that necessity be founded upon *Reph.* the command of God, and not else, as in this case.

Quest. 24. vers. 17

Why *Cain* builded a city?

It may be for these reasons.

Reph.

1. That if possible, he might evade the sentence God had pronounced against him, that he should be a runagate and a vagabond.

2. Securitatis

2. *Securitatis ergo*; that being in a stra
place, he might secure himselfe from
wild beasts.

3. *Ad sui defensionem*; that he might be
better provided against any that sh
go about to slay him, for his conscience
him, that every one that met him w
kill him.

Quest. 25. vers. 17.

How was it possible for *Cain* to bu
city, for where had he builders, and
bourers for the work, or how could he
plenish it with multitudes of men, wh
in Cities, and Common-wealths do pri
pally consist?

Reff. 1. 'Tis likely that this city was not so ri
fificent, and large, as those which were af
wards built, but suited to the number
persons then being in the world.

2. That *Adam* had many Sonnes,
Daughters at that time, which the Scrip
doth not mention.

3. That these Sonnes and Daughters
begin to encrease, and multiply.

4. That *Cain* at the building of this C
had not onely *Enoch* mentioned in the t
but many other Sonnes, and Da
ters.

he calls the name of the City after
me of his sonne Enoch, not be-
cause he had no other children, but because
his first-borne.

it is likely that *Cain* lived after the
in age of those times, which was
undred yeares, especially if you con-
sider the Lord did reserve him for an ex-
empt unto life, and set a marke on him,
that man by violence might take it a-

probable that *Cain* built this City, in
the hundredth or five hundredth year of

the world: read concerning the children of
Adam, that they were six hundred thousand Exod. 12
in number; Now these were enough to 37.
make a City, and why not *Cains* posthu-

Quest. 26. verf. 17.

Why could *Cains* building of a City fit
the punishment that God had pro-
phesied against him, that he should be
a fugitive and a vagabond?

It is not expressed how long *Cain* should *Reff. 1.*
be a fugitive, and a vagabond; *Cain*, and
nily for some time might be in such a
condition, and afterwards settle.

Some

2. Some distinguish between , a pred or Prophecy, and a threat. A Prophe they, is alwayes fulfilled , but a thri ing, such as this is , may be mitigated that it is in the power of him who pro cedes it, to abate the severity thereof.
3. Though he built a City , yet he e nued an exile , banished from his fa house, his native countrey, from commi with the Church of God.
4. Although this may seem at first t contrary to what the Lord had denou yet doth it marvellously in truth agree it.

The stock of *Adam* increaseth, as by *Seth*, as by *Cain*, and yet none of tha mily is said to build a City before flood : And wherefore not ? Because Lord had given them the plenty of earth, and was a stronger defence to th then the walls of any City : but *Cain* , was departed from the presence of Lord , was compelled to build a City his defence : not for pleasure, but for sec ty.

Learne from hence, Worldly, and wi ed men chiefly set their minds on wor things.

You may observe , (amongst othe

two things concerning the sin of worldli-
nesses

1. It is the sin of professors: what is the cry
in the world? (I would there were not too
much cause for it) it is true, they profess
much, and heare Sermons, and would be
accounted Saints, but are as griping, as cove-
tous, as earthly as others.

2. Is a thousand pitties, that they that have
heaven at their tongues end, should have the
earth at their fingers end.

3. As it is the sin of Professors, of them
that pretend to holiness, so you read not
in the Scripture of any truly holy, that
are branded for this sinne. Once *Noah* was
overtaken with the love of Wine, never
with the Love of the world; *Lot* was twice
incestuous, never covetous; once *David*
was besotted with the flesh, never bewitch-
ed with the world. *Peter* denied his Ma-
ster, but it was not the love of the world,
but the feare of the world that caused him
to fall into that sin. *Zacchaeus* had been a
covetous person, but no sooner doth he
take Christ by the hand, but the first
thing he doth is to shake hands with cove-
tousness, Halse my goods, I give to the
poore.

Leſt. 27. ver. 19.

From this Scripture, where it is said, *That Lamech tooke unto him two wifes*, it may be demanded whether *Polygamy* was a sinne in the time of the Law or not?

Rif.

This question hath more perplexities twining about it then at first I thought it might have: I shall give you the opinion of learned men concerning it.

1. Some conceive, that *Polygamy*, was not a sinne in the time of the Law: the reasons they render are these:

Arg. I.

2. Because we finde a Law made by God, as touching those who had more wifes then one, as in that text, *If a man have two wifes, one beloved, and another hated, and they have borne him children, both the beloved, and the hated, and if the first borne sonne be hers that was hated, then it shall be, when he maketh his sonnes to inherit that which he hath, that he may not make the sonne of the beloved first-borne, before the sonne of the hated, who is indeed the first-borne*: Now if the Lord makes a Law concerning those who had more wifes then one, how could it then be a sin?

Rif.

This is a non sequitur: we finde Laws

Scripture concerning things sinfull; as,
 if a man strive, and hurt a woman, so that her ^{Ex. 21.12;}
²³⁶ *right depart from her, and yet no mischief*
follow, he shall be surely punished, &c. And if a-
 ny mischief follow, thou shalt give life for life;
 So concerning theft, *He that stealeth a man,* ^{Exo. 21.16}
and selleth him, he shall be surely put to death.
 So concerning the price of an harlot,
Thou shalt not bring the hire of an whore, ^{Deut. 23.}
or the price of a dogge into the house of the
Lord thy God for any vow. ^{Arg. 2.}

They urge those words of the Lord to
 David, *Thus saith the Lord, I anointed thee* ^{2 Sam. 12.}
King over Israel, and I delivered thee out
of the hand of Saul; and I gave thee thy Ma-
sters house, and thy Masters wives into thy
bosome; this the Lord reckons as one of
the mercies, he had bestowed on David,
and therefore it was not a sin.

That phrase lay some, *I gave thy Ma-* ^{Reff.}
sters wives into thy bosom, is not to be un-
 derstood of Gods giving them in a way
 of marriage unto *David*, but of giving
 them into his power. To clear this, consider,

1. This phrase of giving into a mans
 bosom in Scripture doth not alwayes
 signify a marriage-union; *Render unto* ^{Plal. 7.21.}
thy neighbour seven-fold into their bosom. So
 in *Esay, Your iniquities and the iniquities* ^{ver. 64.7.}

of your fathers together, saith the Lord, who have burnt incense upon the mountaines, and blasphemed me upon the Hills, therefore will measure their former worke into their bosom.

2. David had married Saul's Daughter Michol, so that Saul's wives were Mothers in Law to David; now you have

Lev. 18: 13. expresse Law, *Thou shalt not uncover the nakednesse of thy Daughter in Law.* Now if a father ought not to uncover the nakednesse of his Daughter in Law, the certainly a Sonne ought not to uncover the nakednesse of his Mother in Law.

2. Others conceive that *Polygamy* was sinne, perswaded therunto by these reasons.

Argu. I. From the institution of marriage in Paradise, *Therefore shall a man leave his Father and Mother, and shall cleave to his wife, and they shall be one flesh.*

Object. 'Tis not said, they two shall be one flesh; the word two is not found in the Hebrew text.

Reff. Though it be not explicitly, yet 'tis implicitly in the text, and therefore see how our Saviour renders the words, when Mat: 19: 4, 5. he urges them, *Have ye not read, that he that made them at the beginning, made them male and female, and said, For this cause shall*

shall a man leave Father, and Mother, and cleave to his wife, and they twaine shall be one flesh?

The word two, or twaine, doth not *Object*.
exclude plurality, as you may see in other
Scriptures; *At the mouth of two witnesses*
or three witnesses, shall he that is worthy of death
be put to death.: So in Matthew saith Christ,
If two of you shall agree on earth, as touching any
thing that they shall ask, it shall be done for
them of my Father which is in hea-
ven.

The word two, or twaine, is taken in *Reff.*
Scripture inclusively or exclusively: in
those places urged it is taken inclusively, but
here exclusively.

By those words, two shall be one flesh, *Object*.
is onely noted unto us, the entire love
that should be between man and wife:
that a man should love his wife, as his own
flesh; But this doth not exclude plurality
of wives. A man may love his neigh-
bour as himselfe, and yet may love many
neighbours.

There may be *coniunctio animorum*; ma-
ny may be united in regard of their spi-
rits, but in marriage there is not onely
coniunctio animorum, sed corporum: an uni-
on of spirits, but of bodies.

Object. God commands this unto us, as that which is well pleasing to him, that a Husband should have but one wife, by he doth not command it.

Reff. Neg. For, *Matthew 19. 5.* The question was asked, *Is it lawful for man to put away his wife for every cause.* Christ urges, in answer to this question *Gen. 2. 24.*

Argu. 2. *Lamech practices Polygamy;* Polygamy has its rise from *Cains* wicked race; therefore likely sinfull, and displeasing to God.

3. There is a third opinion, which I find some learned persons inclinable to clo with, viz. That though Polygamy was a f under the Law, that is to say, to *Lamech* and to the rest of *Cains* wicked progeny, yet it was not a sinne to the Patriarchs: and that though there was a law from the beginning, that one man should have but one wife, as, *Gen. 2. 24.* yet as to the obligation of it, God gave a dispensation to the Patriarchs.

The reasons, that encline them to this opinion, are such as these.

Argu. 1. If there were a Law whereby plural of wives were forbidden, either it was known to the Patriarchs, or not.

If it were known to them, then they li-
ved and died in a known sinne without Re-
pentance, as far as we can gather from the
Scriptures.

If any say it was not known to them, then this will follow, that holy men from one generation to another lived, and died in a grosse and heinous sin, without having the least intimation of it from God, which will be hard to affirme: especially if you consider, how *David*, one of these ho-
ly men *delighted in the Law of God, and*
that it was his meditation day and night.

We do not read that any of the Pro-
phets, whom God sent on purpose to tell
his people of their sinnes, gave them the
least notice, concerning the sin of having
more wives then one.

Neither do ye read that *Lot* was repro- *Object.*
ved for his incest.

We may easily gather from the text, that *Resp.*
it was known in those dayes, that that kind
of incest was a sin; for else why did *Lot's*
Daughters make their father drunk? and if
Lot knew it to be a sinne, we cannot from
thence conclude the Patriarchs knew *Poly-*
gamy to be so.

Jacob married two sisters, and yet we *Object.*
do not read God reproved him for it.

1. The hand of God was upon Jacob for considerable part of his life, you know his complaint, *Few, and evil are the dayes of thy geares of my pilgrimage.*

2. A particular person possibly may commit a grosse sin ignorantly, and dye without the knowledge of it, but it is hard to say the same of the whole Church of God.

3. If having more wives then one, were sin to the Patriarchs, then all their wives but one were harlots, and all their children almost base borne, which assertion stout so harshly, that a man can take little pleasure in the entertaining of it.

Thus I have given you the several judgements of learned men concerning this point; I shall now give you my own sense of it, (with submission to others) severall Propositions.

I. Prop.

That we finde not in the whole book of God, at least in expresse words, that he dispensed with his Law against plurality of wives, as to the Patriarchs, and whether no it can be proved by consequence, appeare afterwards.

2. Prop.

That I conceive, there can no reason be rendered why the Lord should be pleased with the Patriarchs having more wives than one; but the same may be urged *fortiori*, why it should be so, from the beginning God created but one man and one woman, he could have created more, but it did not please him so to do.

3. Prop.

That text in *Malachi*, is worthy our consideration in this case, where you have the Lord reproofing his people thus. *Be-*
cause the Lord hath been witness between thee,
and the wife of thy youth against whom thou
hast dealt treacherously, yet she is thy com-
panion, and the wife of thy covenant. And
did he not make one? Yet had he the residue of
the spirit: and wherefore one? That he might
seek a godly seed; therefore take heed to your
spirit; and let none deal treacherously a-
gainst the wife of his youth; for the Lord the
God of Israel saith, he hateth putting away,
saith.

Mal. 2. 14
15, 16

I know the Lord urges this against a mans
put-

putting away his wife, but marke fro whence he takes his rise, viz. from the primitive institution of marriage: and Ge argues *a fortiori*; If the Lord was pleased that one man should have but one wife at first, and made a law to that end and purpose; and if a man deales treacherously against his wife by marrying another, though he lives with them both, he treacherously hast thou dealt with the wife of thy youth, in putting her away from thee? you may be sure the Lord hates putting away.

4. Prop.

That that text of Scripture, where Ge reckons it as a mercy, *that he gave David his Masters wives into his bosome*, must not so be expounded, as if it were a mercy it self to have many wives, but in regard the concomitants of it: *I gave thee thy Masters wives into thy bosome*, viz. I gave thee the Kingdome.

For it was a custome among the Jew when a King died, and another succeed in his stead, for the successor to have the deceased Kings wives: which was the reason why *Solomon* was so exceedingly incensed against *Adonijah*, for moving to have

Abish

Abiag to wife, because she accompanied *David*, as his wife, and it was the same, as if he should aske the Crown, and so by consequence was guilty of treason ; for marke what *Solomon* saith, *And King Solomon* ^{1. King 2. 22.} *answered, and said unto his Mother, And why doest thou aske Abiag, the Shuamite for Adonijah? aske for him the Kingdome al-*

so. There were two reasons why *Achitophel* perswaded *Absalom* to lie with his fathers wives on the house top, in the sight of all *Israel*.

1. That he might engage him into the commission of such a crime, that *David* neither in honour nor justice could passe by, and by consequence that himselfe and his party might not be brought to condigne punishment, which might come to passe by a close between *David* and *Absalom*.

2. Because by this act he did virtually proclaime himselfe King to all *Israel*.

And therefore by the way I crave leave to demurre to the two answers given by learned men to this argument, urged formerly.

For the first, 'tis true, this phrase of *giving into a mans bosome*, doth not alwayes in Scripture signifie a marriage-union,

on, but for all that hath yet been said, it may signifie so, if the phrase will bear it, and so it is in this case.

For the second, Though the Law of God might be against marriage with Mothers in Law, yet this might lye hid to the Patriarchs, it being onely deducible by consequence, and not expressly *intermiss* in the text.

5. Prop.

That the holy Patriarchs might live, and dye in the continuall practice of this sinne, and yet be saved, because known sins require particular repentance; but if sinnes be unknown, or unconsidered, by reason that men are carried away with the sway of the times (as the Patriarchs were) then a generall repentance sufficeth as David, Who
 Psa. 19.12. can understand his errors? cleans thou me from secret faults.

6. Prop.

That which is a grosse sin under the Gospel, when God hath clearly revealed unto us his minde in this Case, might be a sinne of a lesser size under the Law yea, even under the dispensation of the Gospels, *that*

hat which was an Error of Infirmitie in the time of the Apostles, at the first proulgation of it, viz. that the Messiah should not suffer death, is now, after a more full, and clear discovery of the minde of God, a most grosse, and horrid blasphemy.

7. Prop.

That although the holy Patriarchs knew that there was such a Law, that *a man should leave his father and mother, and cleave to his wife, and they shall be one flesh*, yet it might not be cleare that the sense and meaning of that Law, was that *one man should have but one wife*.

8. Prop.

That Polygamy under the Law, being nothing near so heinous a sin, as Polygamy under the Gospel, the inconveniences following thereupon, were not so great then those which would follow now, viz. disgrace, and reproach upon the persons committing this sin, and upon their seed.

9. Prop.

That though having of many wives were a fault,

a fault, yet it would be something an unfa-
vourly speech to affirme, that Abraham, and
the holy Patriarchs were Adulterers. I con-
ceive the Poligamy of the Fathers may be
placed in the middle, between adultery and
holy wedlock; they took not wifes of a
lewd minde, for the satisfying of their lust,
but of a conscience not rightly informed in
this point.

1. *Adulterers.* *No. Prop.*

2. *Adulterers.* *No. Prop.*

3. *Adulterers.* *No. Prop.*

That upon a serious consideration of the
premises I think it safest to joyne issue
with those who hold, that even the Patri-
archs themselves sinned in having more
wives then one.

Learne from hence to detest that dan-
gerous error of some sort of the Ana-
baptists, who hold plurality of wives, un-
der the Gospel; it is a wretched error, and it is

Though this assertion be so unsavoury,
as that Everytyle beleve it stinks in the no-
strils of all those that hold Christ to be the
Lord; yet because we live in such times
when the Serpent casts out of his mouth me-
Rev. 12.1, ter as a flood after the woman, that he might
cause her to be carried away of the flood; I
shall endeavour to hold up your head a-
bove water by severall considerations.

1. That all the actions of the holy Patriarchs, though not blame-worthy, are not recorded by the Spirit of God for our imitation, but for other ends and purposes.
2. That unto the following of the example of any holy person, it is not enough that we do what he did, but we must do it upon the same grounds, and for the same ends as he did it. The Apostles did not imitate Elias, *by calling down fire from heaven.*
3. That in the Gospel, wherever our Lord Jesus, or his Apostles speake of marriage, mention is made but of one man and one woman.
4. That although, *Ephes. 5. 22. Col. 3. 8.* in those two places of Scripture mention be made of wives; yet there is also mention made of husbands, an ordinary eye may see, *hac verba accipi per distributionem.*
5. Our Saviour saith, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery:* Now if a man when he puts away his wife, and marries another commits adultery, then if he keeps his wife and marries another, he commits adultery.

Our Saviour there speaks not of marrying another.

ing more wives then one, but of putting away those whom a man hath married.

Reſp.

The same Argument that our Savio urges against Divorce, or putting away wives, the same may be urged against Polygamy: he that puts away his wife, and marries another, commits adultery: now this is in Polygamy in part, though not altogether; there is a kinde of putting off the first wife, in marrying another: the wife hath not the same power over the husband that formerly she had, and so by consequence not the same interest in him.

6. It is said in *Timothy*, *A Bishop must be blameleſſe, the Husband of one wife*; now we must not think that these words referre to *bigamy*, *successivam*, as some phrase it; to the marriage of a second wife, after the decease of the first: for this kinde of Polygamy is not blame-worthy, but the meaning of this, *A Bishop must be blameleſſe, the husband of one wife*, *viz.* of one wife at one time.

Object.

Polygamy is forbidden to Bishops, therefore it is granted to other persons.

Reſp.

This is a strange Consequence, as if man should say, *A Bishop must be sober, and of good behaviour*, therefore another may be intemperate, &c.

Besides all this, I might adde,

7. *Polyg*

Polygamy is against that naturall principle, or maxime, *Quod tibi fieri non vis alteri ne feceris*: Whatever you would others shoule do unto you, do ye unto them.

8. Against one main end of marriage, to avoid fornication; If a man had halfe as many wives as *Solomon*, I would know how the ends of marriage could be accomplished?

Ques. 28. verf. 23.

What may be the meaning of that speech of *Lamech* to his wives: *I have slaine a man to my wounding, and a young man to my hurt, if Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.*

Some conceive, that these words speake *Lamech's* horrour of conscience, and feare of judgement, for the murders he had committed, as if he should say, If God will be avenged on *Cain*, much more on me.

But here is *suppositum non supponendum*: for it is not said God would be avenged on *Cain*, but on him who killed *Cain*.

The Jewes have a tradition, that *Lamech* was so exceedingly delighted in Hunting, that notwithstanding he was old, and

Notes on the fourth

blind, yet taking *Tuball-Cain* a youth, along with him, engaged in that sport, and by the direction of *Tuball-Cain*, he, instead of his game, killed *Cain*: which he understanding afterwards, was very wroth, and in his fury killed *Tuball-Cain*.

But this opinion hath more absurdities following it, than one.

1. 'T is very unlikely *Lamech* being old, and blind would go on hunting.

2. That *Tuball-Cain* was killed, when a youth, being the text saith, he was an inventor of arts.

3. 'T is not likely that *Cain* was wandering up and down in the woods at this time, having built a City, and his family very numerous.

2. Others therefore more probably conceive, that *Lamech's* speech noted his insolent contempt of Gods judgements, and a abuse of his patience towards *Cain*, Eccl. 8.11. *Because sentence against an evil work is not executed speedily, therefore the heart of the sonnes of men is fully set in them to do evil.*

The Scripture being silent who they were that were murdered by *Lamech*, it is our best way to be silent also.

Notes on the fifth Chapter.

Quest. I. vers. 2.

It is said, *God created male and female, and blessed them, and called their name Adam;* Gen. 1. 5.
How is it then said, *That Adam called his wives name Eve?*

Eve was the womans proper name, *Adam* was a name common to them both. *Reff.*

Quest. 2. verse 3.

Why is it not said that *Adam begat Cain* & *Abel in his owne likenesse, as well as Seth?*

The opinions of the Learned are divers concerning this expression, *he begat a sonne in his owne likenesse.* *Reff.*

I. Some would have it expounded of the rational soul; as we may say of any other animal, that it begets a creature according to its likenesse, when a creature of its owne kinde is begotten, and brought forth.

But according to this exposition, *Adam* begat

begat *Cain* and *Abel*, after his own likeness, as well as *Seth*: for who doubts but *Cain* and *Abel* were true men?

2. Some would have it expounded thus: he begat *Seth* in his own likeness, *viz.* good man like himselfe, *viz. de imagine pietatis.*

But if so, why was not this said concerning *Abel* being a good man, as well as *Seth*?

3. Others therefore expound it rightly *de privatione originalis justitiae, & corruptione mentis*; He begat a sonne in his own likeness, *viz.* a sinfull man like himselfe: *Homo mortalis genuit mortalem, corruptum corruptum*: A mortall man begat a mortall sonne, a corrupt man begat a corrupt sonne. God at first created man in his likeness, but afterwards man fallen begets a sonne in his own likeness, a sinfull creature like himselfe.

Object. But this might be said of *Cain*, and *Abel*, as well as *Seth*:

Reff. It was not said of *Abel*, because he had no off-spring; and corruption was to run in a blood *We are all by nature the children of wrath*. Nor of *Cain*, that it might appear, that the righteous seed are subject to original depravation, and defilement, as well

as others: Holy persons do not beget children as Saints, and therefore their Saintship is not derived to their posterity, but their Son.

Ques. 3. vers. 3.

Whether the soul of man be generated by the Parents, or as the Learned phrase it,
An anima sit ex traduce, vel per creationem:

This question being full of perplexities, Resp.
I shall deliver my selfe in severall Pro-
positions:

1. Prop.

There is no creature the cause of it selfe,
or the fountaine of its own being.

2. Prop.

That all effects, with reference to their
causes, are not carried on after the same way
or manner, viz.

Some effects are produced by the con-
course of four causes, the efficient, materi-
al, formal, final; and thus are all corporeal
substances.

Some by the concourse of three causes,

O 3

viz.

viz. efficient, material, and final : as for instance, *formae accidentales*, *et nigredo, & albedo*, black and white produced by three causes. 1. The efficient who workes it. 2. An end propounded in the working of it. 3. Some subject matter on which it must be wrought.

And this we may observe, that these accidents depend rather on the material cause, then either efficient or final : they depend on the efficient, and final *quoad fieri*, as to their being, but on the material, both as to their being, and continuance in their being : white and black may continue *Efficiente, & finali causa sublati*: When the efficient, and final cause is removed; but this cannot be said of the subject matter whereon it is wrought.

Another instance may be given in substantial formes, they (the soul of man being excepted) are produced by three causes, efficient, materiall, finall; and this we may observe, there is a great deale of difference between the soul of a man, and the soul of a beast, *respectu materie* : the soul of a brute can neither exist, nor act, *viz sentire & appetere, sine materia sua*, the soul of man is capable of both. Some effects againe are produced by two causes, efficient, and final.

small, thus are Angels, and rationall soules.

3. Prop.

That that phrase, that the Learned make very much use of, *viz. Educatio forme è potentia materie*, is applicable to the forme of a brute, but not to the forme, or soule of a man.

The forme of a brute could not have had its being, but *vi passiva materia*; but the forme or soul of a man, *licet in materiali inducitur, non tamen educitur è potentia materie*: God might (if he had pleased) have created rationall soules, and these might have lived, and acted to his praise without the concurrence, or assistance of any materiall substance whatsoever.

4. Prop.

That the Originall of formes is *in profundo*, very latent and Mysterious.

This was the reason, why the ancient Fathers differed so much in this point; *Origen* was of opinion that all soules were at first created together with the Angels; and afterwards put into bodies. *Tertullian* will have the soul *ex iugulo*. *Augustine* leaveth this question undecided, neither

dares he determine any thing: An eminently elegant, and learned, moderne Author, tells us, that in this we may, ~~in~~, and that a modest hesitancy may be very lawfull here.

5: Prop.

That most of our Divines (with whom I humblye close) are of opinion, that the soul of man is by creation, not by traduction, or generation; their reasons are both rationall, and Scripturall. Rationall grounds are these.

Argu. I. If the soul be by propagation, it must be one of these three wayes, *vel per multiplicationem, vel per divisionem substantie ipsius anime, vel per generationem à semine aliquo*: either by multiplication of the soul, or by division of the substance of the soul, or *prolificâ virtute seminis*.

Not the first way; for,

This action of multiplication, it must either be a naturall, or a voluntary action; if it be a naturall action, and not voluntary, how can it be, that a rationall soul endowed with understanding and will, should multiply it selfe, neither knowing-
ly, nor willingly? If it be a voluntary action, then the cause of barrennesse will

be

be seated in the will, because the soul will not multiply it selfe: If this were a truth, few rich men but would have more, and few poore men that would have so many children: *Quomodo in Adulteris sequitur fœtus, cum eam maxime nollet?*

Not the second way, by division of the substance of the soul; for why should the rationall soul be rather divisible then an Angel: when it is the common judgement of Philosophers, That spirits are indivisible, *Omnis spiritus est unus.*

Not the third way, *Prolificā virtute seminis, si ita & cum semine generetur anima, semen dici poterit animatum; si ita, anima rationalis erit mortalis, quia non semper effuso semine sequitur prolificatio?*

Nulla virtus activa agit ultra suum genus; Argu. 2. There is no agent can produce that which is of greater perfection, and of a more eminent nature and kinde then it selfe; thus the soul exceeds the body, therefore nothing materiall or corporeall can produce the soul.

If it be objected, nothing materiall can produce such an effect, by its own naturall power, or by the helpe and assistance of cor-

common providence, but by the speciall hand, and power of God: it will amount to as much as, this assertion, *animas fit per creationem.*

Arg.3. As the dissolution, or corruption of the body dissolveth not the soul, neither doth the constitution or generation of the body give being to the soul: if the soul had its being from the body, it must decay with the body.

Arg.4. As the soul cannot be destroyed by any materiall or physicall power, at least by the assistance of common providence: so neither can it be produced thereby: what is the reason why all the force on earth cannot reach the soul? Because it is of a spirituall substance: now it seemes to be as repugnant to right reason, for a spirituall substance to be produced by any thing materiall, as to be destroyed thereby: Especially if you consider it is farre easier to destroy, then it is to build up: there is no such art required in demolishing, as there is in erecting of an edifice, those things which are long, and difficultly composed, and framed, are suddenly extinguished.

Scripturall grounds are these.

Argu.1. The creation of *Adam and Eve*, God's *breathing into their face the breath of life*, is a good probable argument at least. K

If it be objected, that this proves nothing, because it was necessary that the soules of *Adam* and *Eve* should be by creation, when there was nothing pre-existent, whereby they might be naturally propagated.

Answer may be made, that if any thing material had necessarily been required to the being of the soul of a man, as to the souls of brutes, then as the soules of other creatures were concreated in and with the matter of which they were made, in the like manner, in all reason should God have dealt with the soules of men: but we finde it otherwise: after the body was made, and the matter prepared, then the soul is infused.

The soul of *Jesus Christ* was created, Arg. 2. and he was in all things like unto us, ~~sin~~ only excepted.

If it be objected, that this was extraordinary, that Christ might not be tainted with sin,

We may answer, *Non magis difficile erat spiritus sancto semen Josephi, quam virginis ab omni via purgare, &c.*

I suppose Christ was borne after an extraordinary way, rather upon the account of the malediction, that was pronounced against our first parents, in case of eating the forbidden

forbidden fruit, that in the day they did eat thereof; they should die the death, Then upon the account of generation.

Argu.3. *Ecclesiastes 12.7.* Then shall the dust returne to the earth whence it was, and the spirit shall returne unto God who gave it: where you have the essentiall parts of man, his body, and his soul compared one with another. The body that was compacted of dust; and it returnes to the dust from whence it was; the soul created by God, and that returnes to God that gave it. When the Spirit of God speakes of the body, he makes mention of the materiall cause; but when of the soul, onely of the efficient: and the word *gave it* is emphaticall, and spoken by way of eminency, for God gavethe body, as well as the soule.

Argu.4. *Heb. 12.9.* Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits? It appeares by the *antithesis* the Spirit of God makes between fathers of flesh, and Father of spirits, that we receive our body from our parents, but our soul from God, he is the Father of spirits.

Now marke, how the Apostle argues, If to those from whom we receive our worser

part, we give reverence, how much rather should we be in subjection to the Father of spirits?

It is worthy our consideration, that God by a peculiar title, is called the Father of spirits: and herein he is opposed to the fathers of the flesh. Now if the soul be by traduction, those that are the fathers of the flesh would also be the fathers of the spirits, neither would God by this title be distinguished from others.

The Objections made against this assertion are such as these.

Gen. 2. 2. *On the seventh day God ended his worke which he had made, and he rested on the seventh day from all his work which he had made.* This Scripture must be understood of the workes of creation, therefore the soules of men, and women are not now created.

God after the sixth day ceased from the creation of new species, not from the creation of new individuals: Now the rationall soules that are now created by God, *non specie, sed numero differunt*, differ not in kinde, but in number from the soule of *Adam*, which was at first created. Though God ceased from the work of creation in regard of species, yet not in regard of individuals.

Gen.

Obje. 2. Gen. 46. 26. All the soules that came with Jacob into Egypt, which came out of his loynes besides Jacobs soas wives, all the soules were threescore and six: soules coming out of Jacobs loynes, is the same with this, that the soul of man is by generation.

Reff. The soul here is put by a *synecdoche*, for the *totum compositum*, for the whole man. Now though the soul may not be said to be generated, yet the *totum compositum*, of the man may, as hereafter shall be demonstrated.

Obje. 3. If the soul of man be not produced by generation, then man is in a worse condition then a plant, or a brute, which can and do beget soules suitable to their kindē, *viz.* *animam vegetativam*, & *sensitivam*.

Reff. Man is in a better condition then a brute, even in regard of generation, because by that very act, *Nobilissima forma unitur cum materia*.

That which is urged advances the condition of man, and not lowers or debases it; we may observe the lesse use God makes of seconde causes in the carrying on of any work, the more excellent that work is, *viz.* Adam and Eve exceeded their posterity in soul and bodily perfections: the body of Christ, that was formed in an extraordinary

inary way by the Spirit of God, a finer make, and a more excellent sure then the body of any man or n in the world, and this may be the which made his torments on the croſs ſetly painfull.

ſ true, we read of ſome, that were in barrells ſtuck with nayles, and of , whose flesh was plucked off with on pinchers, and of others that have broyled on a Gridiron; their deaths t be more harsh, and ſevere in them- considered, then the death of Christ, yet Christ might ſuffer as much, or bodily paine, then they. Accord- the rules of Philosophy we ſay, That ature, and quality, and measure of ſ, must be taken not ſo much from the or violence of the agent, as from the ition and temper of the patient; the fire not the ſame operation upon Gold, as h upon Lead. The lead ſuffers a great more from the fire, then the gold. man ſhould deale blowes with an even , on a ſound body and on a ſickly crazy , their pain would be, unequal, though blowes were equall: now to our purpose, out question, the body of Christ was and tender. Aristotle hath this rule,

Quid

Notes on the fifth

*Quo complexio nobilior, mensque dexterior, et
mollior, ac tenerior solet esse caro.* The
more noble the complexion, and the more
dextrous the mind, the more soft, and tender
the body: The body of Christ was of a
most excellent, temperament: *Quae sunt
per miraculum excellentiora sunt, quam que
sunt per naturam;* Those things that are
done by miracle, are more excellent, than
those things that are done by naturall causes;
viz. the wine that Christ made at a marri-
age in *Cana of Galilee*, and the body of
Christ.

Object.

If God creates the soul of all those, that are
begotten then he concurses with whor-
mongers, and adulterers in the act of gene-
ration: *Nam fornicariis, & adulteriis con-
ceptibus animas creat, & largitur, quod vide-
tur absurdum.*

Reff.

A learned Author answers a like case to
this elegantly, God is not the author of sin,
and yet there is concurrence of divine provi-
dence about sin: there is a concurrence of
God to a sinfull action, yet not to the sinful-
ness of an action; to the action, though not to
the action as sinful; To lift a hand up against
a child of God for righteousness sake, is a
sinfull action, yet a man could not do it
without the common assistance of Gods
providence.

providence, for in him we live, and move, and have our being; the strength of a wicked mans hand, while he sins is from the Lord, yet the Lord doth not strengthen his hand to sin. The sinner hath naturall help from God, but he hath not morall help from God: suppose a Musician should touch, or play upon a Lute, that is out of tune, his touching the Lute is an artificiall act; but the sounding of it, comes from the nature of the instrument; the sound simply considered is from the hand of him that playes upon it; but that it sounds, untroublably is because it is out of tune: The Lord by naturall assistance puts the hearts and hands of wicked men into motion, but that they move irregularly; that they make such harsh musick, that there is such discord in their actions, is from the disorder, and untunableness of their own spirits. To eat was a naturall act in our first parents, this was from God, but to eat against the command, was a morall act, and this was from man; so in this case, to beget children is a naturall act, and this is from God, but to act the adulterer or fornicatour in it, is a sinful act, and this is from man.

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Quest. 4. vers. 3.

Now it can be said, that *Adam begat a son in in-
likenesse, anima hominis est homo*, the soul
of a man is the man, and therefore if the soul
be not generated, how can the man be said
to be generated?

To this question learned men answer se-
verall wayes.

1. Some say, one man may be said to be-
get another *quia in generatione suppeditata
materiam ex qua fit homo*, but this cannot
consist with Principles of Reason: For,

1. Then it would follow, that the body
of man was onely generated, and not the
man.

2. It is one thing to afford a Carver matter
of which he may make a statue, and another
thing to frame it.

3. To beget a man, is *tribuere re esse ho-
mini*, To give being to a man; now a man
doth not consist of soule alone, or body alone,
but of body, and soule united.

2. Others say, one man may be said to
beget another, because the vegetative and
sensitive powers of the soule are from man,
though the intellectual be from God.

But this neither doth not favour like
truth.

truth; because according to this opinion one man could not be said to beget another, *sed hoc vivens, et hoc animal.*

3. Others more probably say that one man may be said to beget another, though the soule be created by God, *quia ab homine generante fit ipsa aetio, quia anima rationalis substantialiter corpori unitur.* Because in generation, the rationall soule is substantially united to the body. *Quid enim est aliud prodictere hominem, quam efficere ut existat homo, sensus constans ex anima; et corpore.*

Xest per formam.

Object.

Est per formam potius quam per materiam. Resp.

But if God create the soule, and infuse it into the body, the uniting of soule and body is rather to be attributed to God then to man.

When God infuses the soule into the body, the soule (I meane so far as concerns that art) is united to the body, *non substantialiter, sed localiter.* It is not to be denied, but in the same instant, wherein the soule is locally present with the body, it is substantially united to the body: yet these two differ one from the other : an Angell, when it assumes a body, is locally present with that body it assumes, and yet is not substantially

stantially united to it, *ut forma materi* has to be a part of the Angel, as the soul part of man.

and with *Quest. 5. yersse 3.* 15 Q.

Whether this Doctrine of the crea-
tion of the soul, may consist with the doctrine
Originall sin?

Reſp. Affirmatively we may answer, as I sup-
-safely, though this was that which in
Augustine to demurre about it: He was
enclinable to the doctrine of the soules
creation, if it could consist with Originall sin.

Obje. 1. The main Objection against the
doctrine of the soules creation with refere-
to Originall sin, is this.

If the soul of man be by creation, it is
either created pure or impure.

Not impure, for so God would be the
author of sin.

Not pure, for then it will follow, that
it either remaines pure after its union with
the body, which nullifies the doctrine
Originall sin, or else that the soul may
be infected by the body, *cor pore infici pi-
se spiritum*, which is equally absurd.

Reſp. 1. That consequence is to be denied, that
if the soul of man be by creation, it is cre-
ated impure, and it is like such a con-
quer

quence as this, If God creates the soul, *creat risibilem*; he creates it in a capacity to laugh: Now a weak eye will see the absurdity of such a consequence, because risibility is completable to the whole man consisting of body and soul; in like manner, Originall defilement is not completable to the soul any otherwise, then as it is united to the body, and is *altera pars confitens compositionem*.

So then, though the soul be created by God, and that it be tainted with sin, immediately after its creation, and infusion into the body, yet it will not follow God created an impure soul; for,

1. The soul as created by God, is free from sinfull defilement.

2. The soul immediately upon its union with the body, is corrupted, and infected:

3. That this corruption and defilement, (so farre as concernes the creation of the soul, is *per accidens*) though in regard of Gods ordination it admits of another consideration.

4. That which is completable to the creature *per accidens*, considered as a sin of Adam; and not as a creature, cannot be charged upon the Creator under that notion;

considered, because this is a perplexed case, I shall endeavour to illustrate it.

A Ragent runs in debts, he dies the debts by the Lawes and constitutions of this Nation; is transmitted to the heire, now though God may be said to be the Creator of the soul of the debtor, yet not in the least the author of the debt, because this man is indebted *per accidentem*; and by vertue of his parents not by vertue of Gods creation.

2. That consequence is to be taken into consideration, if the soul be created by God, then it is infected by the body, and then we must affirme, *corpore insidi posse spiritum*, which is an absurdity; for,

1. Though the truth of this axiome be taken for granted, that *Corpus non potest agere in spiritum*, yet I conceive we may demurre to it.

For though it should be assented unto, that this could not be done by the power of nature, yet it may be done by the efficacy and power of divire ordination.

Especially if we consider, what a strict union there is between the soul and the body, and that according to the various disposition, and affection of the body, the

soul

soul also is variously affected, and disposed : We finde by experience, that children resemble their parents not onely in their countenance, and the outward lineaments of their body, but in their maners, and inward habitaments of their mind.

We finde, that the soul in a great measure followes the temper of the body, and that the spirits, humors, organs of the body being viciated and disordered, there followes upon this frenzy, Melancholy, passion, and the like.

The Learned say, *Potentia materia est duplex.*

1. *Naturalis, qua educibilis est in actum vi alicuius agentis naturalis:* There is a naturall power in that which that materiall or corporeall which is educible into act, by vertue of a naturall agent; that is to say, wood hath a naturall power to receive heat, *viz.* *vi naturalis agentis scilicet ignis.*

2. *Obedientialis, an obediential power, which is educible into act by vertue of a superior agent;* this wood or stone hath an obediential power to be formed into a statue, for this is not effected by a natural agent (which doth *necessariè agere*; but by vertue of an Artist: such a powet also hath the soul to receive spiritual gifts, the supernatural

gifts of the Spirit, as faith, hope, &c.

We say the work of conversion is *possibile naturae*, though *impossibile natura*; possible to nature, though impossible to be wrought by a natural power. Obediential power of a subject to receive a new form, puts not any causal power in the thing or matter to be changed, all such power is without, *viz.* in the efficient: there is onely a power of reception in the thing or matter, not a power of causality.

Now we may take into consideration whether *vi superioris agentis, corpus* may not *agere in spiritum*.

To this, I might adde the consideration of the fire of hell (which, for ought I can learne, may be material, and yet can torment spirits) as *calor naturalis* hath two properties, 1. *Calefacere*, to make warme, and this it acts of it selfe. 2. *Alimentum in debitas partes distribuere*, To convey nourishment into the severall parts of the body, and this it acts as an instrument of the soule; so Hellfire may be considered in its selfe, and so it burnes bodies, or as an instrument of divine wrath, and so it torments spirits.

2. Be it granted, that the soule is created pure by God, and that it cannot be tainted by the body, yet it may be polluted *ratione*

supposita

suppositi, by God's ordination, and appointment, as it is the soul of a man, son and heir of corrupt *Adam*.

If you aske me, Supposing this be taken for granted, that we are defiled upon the account of divine ordination, as a punishment inflicted by God on man, for his apostasie, by what instrument or second cause, this is effected, or brought to passe.

I answer, that as there is nothing more secret then the forming of the child in the wombe, the union of the soul with the body and the manner how it is unired thaireunto: so this also must needs be a secret, by the mediation of what instrument, or second cause man comes to be defiled.

There are also other Objections urged against the doctrine of the creation of the soul.

It seems not to suit with the justice, and *obj. 2.* goodness of God, to shue np a pure, and innocent soul into a stincking prison, and to thrust it as it were into a bridewell, that it might be corrupted there.

The consequence is to be deny'd, for he *Reff.* may be said to act unjustly, that acts contrary to what he is bound to do according to principles of justice: but God is not bound to infuse the soules of the sonnes of *Adam*.

3. That reasons both naturall and
are given by the learned, why the
archs lived; by many yeares, longe
those who succeeded them in after
times.

The first reason is, the feeding
infant with the milk of a strainger
Now because this is growne into
an in theire affection, and corrupt
and unnatural curiositie hath taught
women but the beggar, to finde ou
ses for their children, which onely nec
should allow: let it not seeme a digr
If I propound some Queries conser
this practice.

I. Quere.

Whether God hath not given bre
women, for this very end, and pu
that they might feed, and nourish their
dren?

2. Quere.

Whether this be not clearly demon
strated, by the milk flowing into the b
immediately after the child is borne, a
great part of the parents meat being
verted into that substance?

3. Quare:

Whether putting out of children to
rise, be not the occasion of unnatural affec-
tion, both in the Mother to the child,
and the child to the Mother.

4. Quare:

Whether God hath not taught us by his
dispensations to other creatures that the
Mothers milke, is most kindly and natu-
ral to the child; we see other things are
nourished by the same of which they are
nourished: the earth yields plants and nourishes
them; the trees bring forth fruit, and yield
it unto them: and the same also may
be said of Brutes.

5. Quare.

Whether such children as are nurled by
the mother do not usually thrive best?

6. Quare.

Whether parents that might have nur-
led their owne children and will not, be not
accessory

Notes on the fifth
accessory to the death of those that are
away by the nurses negligence?

7. Quare.

Whether this may not be a great ca
bodily distemper in the parents, the
ing of the brest, (if moderation be obse
having a rationall tendency toward
preservation of Health?

8. Quare.

Whether strange milke may not
cause of distempers in the childe; for as
triges contraria curantur, so similia san
ctuent, and whether the blood which
first the fabrigerator, should not be the
when turned into milk?

9. Quare

Whether the milke of the nurse ha
a great influence upon the body of the
The learned tell us, that take a kid, and
suck an ewe, the hair of it will becom
unto wool: and take a Lambe and let i
a goat, the wool of it will becom
goats haire we our selves finde a diff

in the flesh of creatures according to the coursenesse, or finenesse of that food with which they are brought up.

10. Quere.

Whether the soul following in some measure the temper of the body, the milke of the nurse may not have some influence upon the manners, and disposition of the child? Some give us this reason, why *Tiberius caesar* was a drunkard, because he sucked a drunken nurse: and whether in this the parents may not be the occasion of the drunkennesse and excesses of their children?

11. Quere.

Whether when God pronounces it, as a curse to have dry brefts, it be not an unworthy piece of ingratitude, for parents, when God gives them nourishment for their child, not to account it worthy of their acceptance? And whether to turne the back upon any courtesie, would not be accounted a piece of incivility among the Heathens themselves in their dealings one with another?

Q

12. Quere.

12. Quere.

Whether when God provides proper nourishment for a child to be ministered by the breast of the parent, and refused, this doth not interpretatively charge God with folly; and whether in such a case the parent doth not set up his, or her wisdom above Gods?

13. Quere.

Whether Sarah might not have pleaded as much and more, then the Gallants of our age, for putting out her child to nurse being the wife of an honourable person and of a great age?

14. Quere.

Whether although we read of nurse in the Scripture, it can be made out, that any good woman put forth her child when she was able to nurse it herself?

2. A second reason, why our lives are shortened in regard of our ancestors, is hal marriages: while nature is yet green, a growing, we rent from her, and replie her branches, while her selfe hath i

my foot sufficient to maintaine her own

the use of much physick, and little exer-

3:

ie pressing of nature with weighty bur-
, and when we finde her strength de-
re, the help of strong waters, hot
, and provoking sawces, which or-
ily used impaires our health, and shor-
our dayes. That which may for the pre-
theare, and exhilarate the spirits, may
enemy to long life. Hence it is,
the Highlanders in *Scotland*, and the
Irish commonly live longer then those
softer education, and more tender
ing up. *Seneca, Multos morbos mul-*
cula fecerunt; Variety of dainty dish-
th bred variety of diseases : A man
die with cordials, and fire nature out of
ice.

4:

sides this which hath been said, I sup-
there may be two main reasons gi-
f the long lives of the Patriarchs.

Propagation of posterity.

romotion of piety; for at that time the
ch having not the Scriptures, but be-
uided by extraordinary revelations
God, left the worship of God might
ought into contempt, by posterity, the

lives of Holy men were of long continuall, which might be an expedient to enforcement on those who succeeded.

Let the consideration of the frailty of our bodies teach us to consult for the welfare of our immortal soules. We may observe many times it so falleth out, that our rational life is best, when our vegetative is weak, and we begin to grow in wisdom; when we cease to grow in strength. As it is with the rational life, so it should be with the spiritual: when the life of the flesh is ended, the spiritual life should have so much the more spirit, and vigour.

Ques. 8. V. 24.

It is said in this verse, that *Enoch was not found* for God tooke him: now the question may be, whether *Enoch* was translated in soule and body, or whether in soule only, &c?

Reff.

Some think that *Enoch* was translated in soule only, and not in body; and say, he died in the translation, so as his body only was taken up to heaven, and his soul slept in the earth.

I shall propound their arguments, give you the answers rendered unto.

¶ No mortall body unglorified can enter *Argu. 1.*
into heaven: But there is no mention of his
glorification *Ergo.*

¶ It is a slender kinde of arguing, to say, that *Reff. 1.*
a thing is not scriptural, because it is not ex-
pressely mentioned in the Scripture.

¶ The glorification of his body is plainly
implied, though not expressed, for it is said,
he was translated; that he should not see death. *Heb. 11.5.*

¶ Now if his body saw not death, it was
made immortall, which is a speciall part of
glorification.

¶ If the bodies of *Enoch* and *Elias* were tran- *Argu. 2.*
slated into heaven, then it will follow that
some ascended into heaven, before Christ
ascended thither. But this seemes not to be
allowed; for heaven to us (as *Paradise* to *Ad-*
dam) was shut up, till Christ opened it by
1s merits.

¶ We readily grant, that the opening of *R. p. 5.*
heaven, the celestiall *Paradise*, is to be ascri-
ped to the merits of Christ.

¶ We confidently deny, that heaven was
then only opened, when Christ actually
offered or ascended up into heaven: and
we cannot but peremptorily assert, that the
true, and efficacy of the merits of Christ
extended to Old Testament Saints, long
before Christ's coming in the flesh; for the

Lord Jesus was a Lamb slain from the foundation of the world; Christ the same yesterday, to day, and for ever; and our Fathers under Old Testament-dispensations, ate the same spiritual meat, and drank the same spiritual drink, as we do under the Gospel, viz. the body of Christ crucified, and his blood shed for the remission of sinnes: and these things, though they were future to hope, yet they were present to faith, which is the substance of things hoped for, and the evidence of things not seen.

Arg. 3. From, Joh. 3.13. And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven. By which words (say some) is signified that no man bodily ascended into heaven, untill the time of Christ's ascension.

Rsp. This place is to be expounded *Mosaically*: No man hath ascended into heaven, so as to know the secrets of the Almighty, and so lie in the bosomie of the Father, but only Christ; and indeed the context gives great light to this Exposition; for the Lord Jesus would by this convince *Nicodemus*, that he was more able to teach him heavenly mysteries, then all the Doctors among the Jewes: as you may perceive,

ceive, by vers. 11. and. 12. Verily I say unto thee, We speak that we do know, and testify that we have seen, Ch. And besides, Prov. 30. 4. Ascending up into heaven is made all one with the knowing of holy things.

From, Heb. 6.20. Where Christ is called Arg. 4. led the forerunner. And Christ saith, John 14. I go to prepare a place for you. Therefore before Christ's death, and ascension a place was not prepared.

Christ might be called a forerunner Resp. 1. in respect of those who died after his ascension.

Christ might be called the forerunner of his Saints under the Old Testament, in regard of the efficacy of his merits.

That a place was prepared for Old Testament-Saints by Christ, but with respect to his future sufferings, and merits, and therefore though a place might be said to be prepared for Enoch, and Elias, yet it was necessary Christ should die, and Christ should ascend.

From, Col. 1.15. where Christ is called Arg. 5. the first-borne of every creature; and, verse 18. in all things to have the preeminence; and, Rom. 8.29. he is called the first-born among many brethren.

Reff. The primogeniture of Christ doth not consist in this, that no man, either in regard of body or soul, or both, ascended into heaven before Christs coming in the flesh; but in this, that no man hath, nor shall ever come thither, but by the vertue, and efficacy of his merits; As Christ is called the first fruits of them that sleep, not because none arose before Jesus Christ, but because he alone arose by his owne power, and is the cause of the resurrection of all those that have or shall arise unto glory: so here, Christ alone ascended into heaven by his owne power, and is the cause of the ascension of his people unto glory.

1 Cor. 15. 20.

Let it be glory for ever,

Brother, Amen.

Brother, Amen.

Brother, Amen.

Brother, Amen.

FINIS

Directions

FOR
The right understanding
Of the
SCRIPTURES.

1. Rule

There are tropes or figurative expressions which are made use of by the Spirit of God in the Scriptures, which if not warily observed, will occasion a misunderstanding of the text: The Scriptures are adorned with various kinds of *Elegancies, and Rhetorical expressions, demulcere animos legentis:* amongst many others, I shall instance in

1. The figure, called *similitudo, a figure, whereby*

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whereby one thing is signified
two, ~~several~~ ^{several} Noun substantives.

*The Lord will create upon every dwel-
place of Mount Sion, and upon her assembl-*

Ms. 4. 5 cloud and smoke by day: viz. a smoaky cl.

So, I indeed baptize you with water unto

Mt. 3. 11 penitance, but he that cometh after me,

mightyier then I, whose shoes I am not wo-

to beare, he shall baptize you with the

ly Ghost, and with fire, viz. with the

Ghost, as with fire. Sad consequences

follow upon the littell Interpretation

this Scripture. I have read that the Ab-

tooke this text literally and when t

baptized their childre, they poured w

upon them, and then marked them wit

hot iron.

3. The figure, called Ironia, when

we speak one thing, and meane anot-

but signifie oþer meaning, either by

gesture, or manner of speaking; this is

either of speech, though it be often abu-

and scorne, as in deriding and scor-

our brethren, yet is in it selfe lawfi

if rightly used; and of this we have

ample in the Scriptures. Such a spe-

was that of Michasah to wicked Ahab

King. 22. up and prosper. If this figure were

observed, we might question the trut-

this Scripture, for Abab did not prosper, neither was Ramoth-Gilead givē into his hand. Such a speech was that of Elias in deriding the folly of Baals Priests. Syria. 1 Kings 18. 27. loud, for he is a God, either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. Such was Pauls speech, For what is it wherein ye were inferior unto other Churches, except 2 Cor. 12. it be that I my selfe was not burdensome to you? forgive me this wrong, vix. that I did you wrong. I did you vix. this: whereas I might have required maintenance from you, I wrought with my hands, and maintained my selfe, pray forgive me this wrong.

2. Rule

The proper Idioms of Speech which are made use of by the Spirit of God in the holy Languages Hebrew and Greek, are heedfully to be observed. There is not a Language, but hath some phrases peculiar, and proper to it selfe. He would be laught at, by all those that pretend but to a little skill in Learning, that would go about the translation of Cicero, or Virgil word for word into English, and the reason is, because English hath some

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some phrases proper to it selfe, the Latine hath some phrases proper to it selfe: to give you instances proper for this Rule.

Luke 18. 22. *The Pharisee said, I fast twice in the week,*

In the Originall it is, οτι δύο σαββάτα, I fast twice in the Sabbath, yet it is not translated so, because Sabbath amongst us, is a word proprieate to the Lords-day. So in another

Mark 7. 4. *If they come from market, (speaking of the Pharisees) except they wash, they eat not. And many other things there be, which they have received to hold, as the washings of cups and pots, &c. In the Originall the words are βαπτισμόν πινα, the Baptisme of pots, but we translate it not so, because Baptisme amongst us, is a word proprieate to a Sacrament.*

Mat. 2. 1. *When Jesus was borne in Bethelom of Judea in the dayes of Herod the King, behold, there came wise men from the East to Jerusalem. The wise men came from the East in the Originall it is μαγοι, but we translate it not. Magicians, becaule amongst us, it is a word proprieate to sorcerers.*

3. Rule

Men are not enely to minde that which is written, but the minde of the writer: As for instance, Paul saith, When it pleased God

God, who separated me from my Mothers womb, Gal. 1.16;
and called me by his grace, to reveale his Sonne 16.17.
in me, that I might preach him among the
heathen; immediately I conferredred not with
flesh and blood; neither went I up to Jerusallem,
to them which were Apostles before me, &c.
These words, if you oblige not the scope,
and aime of him that writ them, may seeme
to favour of arrogance, that *Paul* should
not in a busynesse of so great concernment,
conferre with them that were *Apostles* be-
fore him: and therefore *Pauls* deligne here-
in is to teach us, that when a truthe is clearly
revealed to us by *God*, we are not to dis-
pute, to consult with flesh and blood,
whether we shall close with it, or not. And
truely we must observe this, as well in what
men do, as in what men write or speake:
The *Physician* cuts the body, the *thiefe* cuts
the body, yet we make a difference be-
tween what the *Physician* doth, and what
the *thiefe* doth, because their aime is not
the same. Hence also is that *Axiome*, vied
amongst *Politiques*: *The reason and equity*
of a Law, shoud rather be observed, then the
letter. There is in Laws, an equitable,
and a literall sense; the Law taken abstract
from its originall reason, and end, is a shell
without a kernell, a shadow without a sub-
stance.

stance, and a body without a soul; nor this equity be expressed in the law, be it naturally implied, and supposed in all. As when the *Militia* of an Army is committed to a *General*, it is not with any particular condition, that he should not use the mouths of his Cannons against owne fouldiers, for that is naturally necessarily implied, and therefore need not be expressed, insomuch as it he did tempt or command such a thing against nature of his trust and place, it did *ipso facto* estate the Army in a right of disobedience except we think, that obedience binds us to our owne throats.

4. Rule

The knowledge of the original languages is of great use for the understanding of the Scriptures. I grant *Saviour* chose unlearned men for his Disciples, but he made them learned before made use of them. Now that which he had by extraordinary revelation, must be supplied to us by education, for miracles ceased; and therefore *Paul* gives in charge

^{2 Tim. 4th} Timothy, Till I come give attendance to reading. And ver. 15. Meditate on this

ings, that thy profiting may appear to all. And here I would observe, that though some of those whom Christ called were learned, yet others were learned; as, *Paul*, *athaniel*, *Nicodemus*. If the most of those whom Christ called had been learned, the world would have said he had made choice of them for their wisdome; if none of those whom Christ called had been learned, the world would have said, they had been deceived, out of their weakness, and ignorance.

It cannot be denied, but that there are some Sermons preached, that have more learning in them, then divinity: Saint *Austine* bewailed this as the vanity of his youth, that he had framed discourses, *et placement magis quam ut docerent*, to please rather then to profit. Humane learning is to be used in *exercises, non ut sculentia, sed ut condimenta*, not as meat, but as fawce. A man would be loath to have awce onely brought him for his dinner. Learning beautifies, and adorns a Sermon, as lace sets out a garment; yet we would not be willing to have a garment altogether of lace.

Learning may be abused, but certainly there is a very good use to be made of it.

by

by the Ministers of the Gospel; some say
God in Scripture hath not appoint
Universities: grant we this, no more ha
God expressly appointed Schooles, to tea
children to read, and indeed what need w
there, when God had commanded us
search the Scriptures. *Qui vult finem, vult n
dia.*

Translations are excellent helps (a
blessed be the Name of the great *Febov.*
that we have the benefit of them) yet t
Learned will tell you in regard of the *E
phasis*, and fulnesse of the *Originall*, the
may say as the *Queene of Sheba*; that whi
she heard was nothing to the glory of th
which she saw. I my selfe (though I do n
pretend to be in the number of those abo
mentioned) falling into discourse with o
accounted eminent for konwledge in Relig
on, but Heterodox in judgment, conferrin
with him concerning the worke of sou
humbeling, and urging that text, *Come to
me all ye that are weary, & heavy-laden,* &
He told me that *coming to Christ* was befo
weary and heavy-laden; Whereas if he ha
read but his *Grammar*, he might ha
known that though *coming to Christ*, &
before being weary and heavy-laden,
order of words, yet weary and heavy-lade

construction, and in order of sense. It is said there of the *Gentiles*, that *As* ^{Act. 13:48} *any as were ordained to eternall life, believed.* Some tell us, the words should be rendered thus, *As many as were addicte^d to eternall life, beleeeved, viz. as many as were l*dicte^d*, and disposed heaven-ward afterwards beleeeved; whereas the words in the original run thus, *καὶ εἰςενούσις οὐσία οὐαὶ τεταγμένοις οὐαὶ διάνοιαν.* And they beleeeved, as many of them as were ordained to eternall life; that word which is placed in the last place in our *English* Bibles, (which I suppose might be one occasion of the mistake,) is placed in the first in the *Greek*.*

5. Rule.

In the interpreting of *Scriptures*, we must obserue who it is that speaks, whether a *Prophet*, or one of a more private capacity; if it be a *Prophet*, whether he speakes in his owne person, & in anothers. If he speakes in the person of another, we must obserue whether he speaks in the person of *God* & *man*, or of a *good man* or a *wicked man*? These things must carefully be heeded, if you would understand the *Scriptures*.

for instance, Solomon personates the Ath
 Eccl. 3.19. *That which befalleth the sonnes of men, be
 leth beasts, even one thing befalleth them
 the one dieth, so dieth the other, yea, they
 all one breath, so that a man hath no pre-
 nence above a beast; and whereas the Ath
 ver. 21. heard some speak of the ascent of mans
 rit, he replies, *Who knoweth the spirit
 man, that goeth upw^rds vix.* Who can
 there be such a difference between a
 and a beast? This is not known, o
 talked of and guessed. A learned A.
 enlarges himselfe on this Scripture v
 Is it not strange, saith he, that any of t
 who are called sober Christians, sh
 plant their opinion in this soyle of A
 isme, and make that a profe of their
 which solomon onely brings as a pro
 some mens infidelity? there is no more
 son to ground the tenet of the soules a
 lity on this text, then there is encou
 ment unto intemperancy from that, Re
 Eccl. 11.9. *Ob young man, in thy youth, &c.**

6. Rule.

The Scripture is the word of t
 and yet every thing that is written i
 Scriptures considered without refei

to the context or the person that speaks, is not truth; hence is that rule made use of by Divines in this case, *Scriptura narratio quamvis verissima sit, non tamen omnia que ibi dicta sunt vera esse dicuntur*; for instance: *He casteth out Devils, through Beelzebub, the chief of Devils;* The words in themelves considered, are blasphemous, and false, and yet the Scriptural narration of them is true. Luk. 11. 15.

7. Rule.

In the expounding of Scripture, we are not so much to respect from whence words are derived, as how they are used; this Axiom is out of Aquinas, & the Schoolmen, *Verbis non tam spectandum ex quo, quam ex quid sumantur;* as we see the branches of trees spread much further then their roots, so derivative words are often of larger extent of signification then their primitives; as for instance, *νόης*, signifies a sound, or an echo, but *νομίων*, signifies to Catechize or to instruct in the principles of religion: *that thou mightest know the certainty of those things wherein thou hast been instructed,* Luke 1. 4. *νεμονθει:* so the word *εἰπεῖν*, signifieth to dip, or plunge into the water, yet *εἰπεῖν*, is frequently, if not always, ea-

ken more largely, for an *v* kind of washing, rinsing or cleansing, where there is no dipping at all, the Apostles were *baptized with fire*, yet they were not dipt into it; tables & beds are said in the originall *to be baptiz'd*, *viz.* washed, not dipt; the *Israelites* in the wilderness were *baptiz'd with the cloud*, yet not dipt into it; the *children of Zebedee* were to be *baptiz'd with the Baptisme of blood*, wherewith our Saviour was *baptiz'd*, yet neither he nor they were dipt into blood; so the Ancients speake of the *Baptisme of tears*, wherewith all penitents are washed, yet there is no dipping in such a *Baptisme*.

8. Rule.

We must not only take notice of those phrases or words which are made use of by the Spirit of God in the Scriptures, but also in what respect those phrases or words are made use of in that particular text which we desire to understand: for instance, it is said, *This is life eternall, that they*

Joh. 17.3 might know thee the only true God, and Jesus Christ whom thou hast sent: If the Father be the only true God, how then is the Son or the Holy Ghost God? For the answering of this difficulty, we must consider up-

in what account, Christ calleth God *Father* in this place: we must know therefore, that ^{verse 1.} hough he useth the word *Father*: yet *Father* is not there taken for the first erson in the Trinity, but as a common attribute of the Deity; so it is elsewhere iken: our Saviour in his Prayer teacheth us ^{Mat. 6:9} to say, *Our Father*; so, V. 14: *If ye forgive men their trespasses, your heavenly Father will also forgive you*; according to which interpretation, this text is parallel to that of the Apostle: *There is one God, and one Mediator betwixt God and man, the man Christ Jesus.* ^{1 Tim. 2:5.}

So in *John* it is said, *The Spirit of truth which proceedeth from the Father, he shall be a witness of me*: Now if this rule be not observed, there will arise a difficulty: if the spirit proceed from the Father only, how shall he proceed from the Father, and the Son? We must consider therefore upon what account the Spirit is said to proceed ^{from} *the Father*, in the place above alledged: because he proceedeth from the Father originally, not because he proceedeth from the Father only; elsewhere he is called the spirit of the Son: *And because ye are sonnes, d hath sent forth the Spirit of his Son into r hearts, crying, Abba, Father.* ^{Gal. 4:6.}

ken more largely, for an: kind of w
rinsing or cleansing, where there is
ping at all, the Apostles were *baptiz*
ed, yet they were not dipt into it; the
beds are laid in the originall *to be b*
aptiz, washed, not dipt; the *Israelite*
wilernesle were *baptized* *with the*
yet not dipt into it; the children of *I*
were to be baptizd with the Bapti
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in

Of the Scriptures, concerning

on what account, Christ calleth God Father in this place: we must know therefore, that though he useth the word Father: yet Father is not there taken for the first person in the Trinity, but as a common attribute of the Deity; so it is elsewhere written: our Saviour in his Prayer teacheth us ^{Mat. 6:9} say, Our Father; so, V. 14. If ye forgive their trespasses, your heavenly Father also forgive you; according to which in- teration, this text is parallel to that of Apostle: There is one God, and one Mediator betwixt God and man, the man Christ ^{1 Tim. 2:5.} in John it is said, The

in John it is said, The Spirit of truth proceedeth from the Father, he shall ^{see} Joh. 15.26 rule over me: Now if this rule be not observed there will arise a difficulty.

Now if this rule be not observed, there will arise a difficulty: if the proceeds from the Father only, how proceed from the Earth?

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9. Rule.

In the time of St. Paul the Jewith ceremonies were things indifferent, which might be used or not used, as they saw it tend to Gods Glory, and the good of the Church; now this is profitable to know, for the understanding of the History of the *Acts*, where we shall finde *Paul*, using *Circumcision*, and yet writheth against it in his Epistles

There are three things observable as to the use of *Ceremonies*.

1. Before the death of Christ, the use of *Ceremonies* was not indifferent, but necessary, as being commanded of God.

2. After the death of Christ, their use was *indifferent* for a time: this time was till the doctrine of Christian liberty might be fully made known to the world, which could not be done on a sudden: *As Acts of Parliament* have a day set downe, when they shall be in force, that so all the subjects of the Land may have time convenient to take knowledge of them; so it is in this case.

3. But now they are *not necessary, nor indifferent*, but *absolutely forbidden*: After the

the passion of Christ, *Jewish Ceremonies* were *morte*, saith a learned man, that is, dead: But after the divulgation of the *Gospel*, they become *morisifre*, that is, deadly.

Saint *Augustine* elegantly expresseth this by a *similitude*; A mans friend dyes; he doth not so soone as the breath is out of his body, take him by the heeles, and dragge him out of the doores, and cast him upon the dunghill; but he keeps him a certaine time, wraps him in fair cloaths, and so with honour accompanies him to the grave: so these *Ceremonies* were alive till Christ; and because they had been by divine Ordinance, of great use in Gods worship, they remained for a time *indifferent*, that so they might be laid down in an honourable manner.

And here you may see the difference between *Laws Ceremoniall*, and *Laws morall*; the one were *temporary*, the other are *universall, and perpetuall*; the one were therefore good, because they were commanded, the other were commanded, because they were good: Morall *Laws* have an inward goodness in them, which others have not. When the *Apostle* would set forth the glory and excellency of the *morall*

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Law, he gives these titles to it, that it is *holy*,
^{rom 7.12.} *and just, and good*, which holiness, justice,
and goodness he opposeth to his owne
wickednesse: I am carnall, saith he, but *the*
Law is holy, and just, and good. Now look as
his carnality that was contrary to the Law,
was evill in it selfe, so the Law which was
contrary to that carnality, was just, holy,
and good in it selfe. The Prophet *Micah*
perceiving how forward many were in
Ceremoniall duties and sacrifices in oppo-
^{Mic.6.8.} sition hereunto, he tells them, *He hath*
shewed thee; Oh man, what is good (speak-
ing of morall duties, as shewing mercy, and
walking humbly with God) were not
sacrifice, and offerings good, as well as
mercy, and walking humbly? Yes, but
herein lyes the difference: sacrifice, and
burnt-offerings were not in themselves
good, but onely as commanded by God,
but morall obedience, as shewing mercy
and walking humbly is good in it selfe, and
therefore said the Prophet, *He hath shewed*
thee, Oh man, what is good.

10. Rule.

Comparisons in Scripture must not
be wrested further then the scope of the
comparison

comparison requires : For instance , Saint James saith , *As the body without the spirit is dead, so faith without workes is dead* ^{1. Jam. 2. 26.} also ; The Papists gather from hence, as the Soul is the forme of the body , and animates it , so are workes the forme of faith which animate faith ; but the *comparison* is wrested , for the scope of the *Apotle* is this , as the body is known not to be dead by the operation , and presence of the soul , so faith is known not to be dead by workes .

So the Church is called the *pillar of truth* . The Papists make the comparison here ; as the pillar upholds the house , so the Church upholds truth . But the comparison is wrested ; the Church is the pillar of truth , *viz.* it holds out truth (we use to hang out things upon pillars) but it doth not hold it up ,

III. Rule for Interpreting the Scriptures.

When we read concerning Christ in the Scriptures , we must consider what expressions referre to Christ as he was God , what expressions referre to Christ as he was man , and what referre to his person as he was ~~and~~ ^{and} God-man : This Rule must heedfully be observed ,
that

that we may neither confound the natures of Christ with *Eutyches*, or cry up two persons in Christ with *Nestorius*.

As we may say concerning a man, that some things are attributed to him which are proper onely to his *soul*, as he is said to understand, to grieve, to rejoice, to fear, to hope; some things are attributed to him which are proper onely to his *body*, as to eat, and drinke, and walk; some things again are attributed unto him which are neither proper to the *soul* alone or the *body* alone, but to the *Quid compositum*; the person consisting of both; for instance, to laugh, to write accurately, to speake judiciously.

In like manner, some things are spoken of Christ as he was *God*, for instance, he is called the *Word*, the *image of the invisible God*, the *express image of his substance*. Some things are spoken of Christ, as he was *man*, as that he was acquainted with griefs, that he was *hongry*, *thirsty*, &c. Some things again are spoken of Christ neither as he was *God*, nor as he was *man* distinctly considered, but as he was *God-man*; for instance, 1 Cor. 2.8. *Had they known it, they would not have crucified the Lord of glory.* So, Take heed unto 1& 20. *your selves, and to all the fayck, &c. to feed the*

the Church of God, which he hath purchased with his own blood.

12. Rule

There are severall promises in the Scriptures, which although as to the rinde and outside of them, they seem to relate only to temporals, yet if we look within, we shall finde that they containe spiritually; Now this must carefully be observed, that we may be established concerning the truth of divine promises, Abraham was promised a sonne, a blessing temporall; but there was a spirituall blessing annexed (even the greatest that ever the sonnes of men were made portakers of) viz. the Lord Jesu Christ: whom the Scripture calls the sonne of Abraham, that seed in which all the nations of the earth should be blessed: You have another instance also in Samuel, where Nathan says to David. When thy dayes be fulfilled, and thou shalt sleepe with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, he shall build an house for my Name, and I will establish the throne of his Kingdom for ever.

These words here are spoken of Solomon,
and

^{2 Sam, 7}
12, 13, &c

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and yet something else is intended by the Spirit of God in this *Scripture*, then can in propriety of speech be attributed unto *Solomon*. For the power of *Solomon* was exceedingly weakned before his death, and afterward his son even upon the point cast out of his *Kingdom*, by the revolting of the ten tribes.

Jerem. 22. 30. *But that which is more then all this, Salomon's race we may see ended in *Jeconiah*; Thus saith the Lord, Write ye this man childless, a nation that shall not prosper in his dayes, for the man of his seed shall prosper, sitting upon the throne of David, and ruling any more in *Juda*.*

Therefore this promise must be extendēd further then to *Solomon*, and his seed; to *Christ*, even of whom *Solomon* was a type, whose Kingdome is for everlasting.

Object. But it is said, *Jeconias* had a son, and after they were brought to *Babylon*, *Jeconias*, begat *Salathiel*, &c. *Mat. I. 12.*

Reſp. Tis true, children are ascribed to *Jeconiah*, but children by *succession*, not by *generation*; and therefore *Jeconiah* (as I have said) dying without issue, *Salathiel* in the line of *Nathan*, *Solomons* brother, comes in as neerest heire, and is reckoned by *Saint Matthew*, the sonne of *Jeconiah*, *viz.* legal,

gall. For we must understand, that there was a double descent, usually reckoned among the *Jewes*, the one *legal*, the other *natural*; the *natural* descent was, when one by natural generation descended of another; the *legal* descent was, when one not naturally descended of another, yet succeeded as nearest of kin to the inheritance.

This is necessary for us to observe, that we may be convinced of a truth (not taken notice of by most in the world) *viz.* that our *Lord Jesus* was not of the line of *Solomon* naturally; that is, he was not the *natural sonne* of *Solomon*, but the *natural sonne* of *David* by *Nathan*, *Solomons* brother; he was *legally Solomons sonne*, not *naturally*.

Hence also the Evangelists *Matthew*, and *Luke* may be reconciled; Saint *Luke* deduces the *natural* line of *Christ* from *David*, making it known how *Christ* by *Nathan* is the *natural sonne* of *David*, according to the flesh; but Saint *Matthew* deduces the *legal* line of *Christ* from *David*, making it known how *Christ* as *Solomons heire* and lawfull King of the *Jewes* succeeded as nearest kinne to sit upon the throne of *David* his Father, for the which cause al-

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so Saint Matthew calls him *born of the Jewes.*

13. Rule.

There are many things spoken of the Scriptures, as done, and past which in truth are promised, and to come.

For instance, in *Isay* many things spoken by the *Prophet*, as done, and fulfilled by *Christ*, which notwithstanding were to be done, and to be suffered: So, *Isay 53:4* *He hath born our grieves, and carried our sorrows: And ver. 5. He was wounded for our transgressions he was bruised for our iniquities: So, ver. 7. He was oppressed, and he afflicted.*

Psal. 22:16 In like manner the *Psalmist*, *For ye have compassed me; the assembly of the wicked have enclosed me, they pierced my hands, my feet.*

A learned Author, gives us this account of this Rule; *In prophetia bene miscant futura preteritis, quia ea, quae ventura prophetantur secundum tempus futura sunt, secundum scientiam veri prophetantium jam factis habentur.* Many things prophesied in the Scriptures, if you note strictly the time of their accomplishment, are to come

but the revelation of them to the Prophets of God, were as full of light, and certainty as if they were present.

Another thus : *Omnis lingua prophetica loquitur de futuro tanquam de praetorio; & hoc ideo, quia dictum Dei habetur pro facto.* The Prophets speak of things to come, as of things past, because Gods word is his act.

14. Rule.

In the perusal of the Scriptures it is safer to follow the commands of God, than the examples of men: This will appear if you consider these particulars.

1. The *good actions* of wicked men are heedfully to be observed: *Iehus* zeale for God is worthy of our imitation, provided we act from a right principle, to a right end: *Precious stones, some say, may be taken out of poisonous creatures.*

2. The *evill actions* of godly men are carefully to be avoided; the falls of the Saints are spectacles of naturall frailty, not examples for practice: they are written for our caution, not for our imitation. Rocks are set downe in a Map, that the saylors may shun them, and not run their ships against them. *Lot's wife, saith Au-*
gustine

gustine, was turned into a pillar of salt; *at condire te suo exemplo*, that she might season thee, that thou mightest not do the like.

3. If the fact be approved *in tanto, sed non in toto*, in some part, but not in the whole, it is not to be made an example of Imitation.

Zipporah circumcised her child, and so the *Angell* left off to kill *Moses*; therefore a midwife may baptize a child. This folowes not; the *Angell* ceased to trouble *Moses*, because his sonne was circumcised, and not becaue he was circumcised by a woman,

4. Some actions of the Saints, may be approved of by God, and yet are not to be followed by us: and that in severall Cases: as,

1. What the people of God did by an *extraordinary call*, or by *speciall instinct* from God: as when God commands *Abraham* to sacrifice his son, this is no rule for a Fathers laying violent hands on his childe, for God hath said, *Thou shalt not kill*. The *Israelites* taking away the *Egyptians* Jewells, is no warrant for couzenage, for this is a worke of the ungodly: *The wicked boroweth, and payeth not againe*; the *Apostle* healing the sick, anointed them, therefore the *Priest* now

may is *a non sequitur*, for that Oyle was miraculous: *Dispensations extend not beyond the particulars to whom they were given*

2. What the primitive Christians did, occasioned by *speciall necessary* of the times or for the avoyding of *scandal*; the primitive Christians had all things common, *they that believed were together, and had all things common*; they knew *Jerusalem* should be destroyed and that they were to suffer great persecutions, and therefore it was prudence rather to sell, their goods, and to dispose of them for the good of that Church of God, then to lose all. So *Paul makes his hands minister to his necessities*. There is no footing here for *Anabaptistickall community*, nor necessity laid on *Ministors*, to worke with their hands, except the times, and the case were alike.

Act 2. 44.

15. Rule.

When the Spirit of God is pleased to make use of similitude in the Scripture, it is only required that they agree unto those things unto which they relate; *as that which they are brought to prove.*

In every similitude, there is some *similitude*, *Analogia sunt Texula, non mela*, they

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they are alike, but they are not the same.

Mat. 20. For instance, you read of the similitude of the Labourers in the vineyard; and the Lord of the vineyard makes no difference, in regard of his payment, between those that came into his vineyard a third and sixth hours, and those that came in at the ninth and eleventh hours.

ver. 10, 11. *But they received every man a penny: ver. 11. When they had received it murmured against the good man of the house, saying, It is not right that he should have received equal pay for us who have done a day's work, and he for us who have done nothing. Now who knowes not, when the Son of God come to heaven to receive their reward, that there shall be no murmuring? It is evident you finde in this Parable, the meaning which it was intended, viz. to prove the rich and free grace of God toward sinners.*

Prover. 11. 22. So in the Proverbes, 'tis said, *A Jewell of Gold in a swines snout, so is a woman without discretion: Certainly there is a vast difference between a swine and a woman, between a Jewell of Gold in a swines snout, and the beauty of a woman. Yet the similitude is apt enough for that, for which it was urged: a Jewell in a swines snout is rather hurtful than profitable, so is beauty to a fool.*

Cant. 5. 13. In the Canticles, it is said of Christ,

his lips were like lillies now if the comparison be not marked rightly here, we may be deceived: for to make Christs lips as white as a lilly, were impertinent; therefore the comparison is *in odore, non in colore*, in regard of the smell, not of the colour.

16. Rule.

In Scripture sometimes a number certain, is put for a number uncertain: *numerus finitus ubi intelligi debet infinitus* and *e contrâ*; sometimes a number uncertain, is put for a number certain, *numerus infinitus ubi intelligi debet numerus finitus*: for instance,

1. A number certaine, is put for a number uncertain, *Prov. 24.16. A just man falleth* Ps. 24.16. *seven times a day, viz. many times* So. Psal. 119. *David, Psal. 119. 164. seven times a day* 164. *do I praise thee, viz. crebrè, oftentimes do I* Ezay. 4:1. *praise thee. So the Prophet Ezay, In that day* Ezay. 4:1. *seven women shall lay hold of one man, viz.* Psal. 91.7. *many women, and some times you have* *more numbers then one in a Scripture when* *you have this very thing intended by the* Psal. 91.7. *Spirit of God. For instance, Psal. 91. 7. A* *thousand shall fall at thy side, and ten thou-* *sand at thy right hand, but it shall not come* *nigh thee. A thousand, and ten thousand, viz.*

very many. So, Mat. 18.21,22 Peter came
 Mat. 18.21. Christ, and said, Lord, how oft shall my brother sinne against me, and I forgive him; seven times? Jesus saith unto him, I say unto thee, till seven times, but until seven times seven, viz. as oft as thy brother sinnes, against thee.

Ex. 12.14. 2. A number uncertaine is put for a number certaine. So the Lord speaking of Passover, You shall keep it a feast to the Lord throughout your generation's, you shall keep it a feast by an Ordinance for ever, viz long as these Ceremoniall rites are in force. So it is said of Hannah, that she
 1 Sam. 1. unto her husband, I will not go up untill
 22. child be weaned, and then I will bring him that he may appeare before the Lord, and then
 Numb. 8 abide for ever: And yet we shall find
 24.25. that the Levites were to wait upon the
 vice of the Tabernacle of the congregation, but from twenty five yeares old, the age of fifty, So in Deuteronomy; If
 Deut. 25. servant shall say unto thee, I will not go a
 25,16,17. from thee, because he loveth thee, and house, because he is well with thee, then I shall take an Aule and thrust through his unto the doore, and he shall be thy servant for ever; viz: as long as he lives.

17. Rule.

In computation of times the Spirit of God frequently speaks by a synecdoche of the whole for the part, or the part for the whole. For instance,

When *Matthew* speaks of the *transfiguration* he speaks of six dayes; *After six dayes Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountaine apart, and was transfigured before them*; But now, *Saint Luke* speaks of eight dayes; *And it came to passe, about eight dayes after these sayings, he tooke Peter, and James, and John, and went up into a mountaine to pray, &c.* For the reconciling of these places, we must know, that *Saint Luke* speaks of part of the first, and the last dayes, as two dayes, and so he reckons upon eight dayes; *Saint Matthew* omits them, being but part of two dayes, and so reckons but upon six: So we say, *Christ was raised the third day after his crucifixion*; whereas he lay but one whole day in the grave; but *per finetochen* part of *friday* and part of the *Lords day* are reckoned for two dayes.

Mat. 17. 1,

Luc. 9. 28.

18. Rule.

16. There are some propositions unto which a note of universality is affixed, and yet ought not to be accounted altogether universall. So *Adam* called his wives name *Eve*, because she was the mother of all living, *viz. viventis hominis*, ^{Gen. 3. 20.} *non brati*, of every living man, not of every living creature. So the *Lord Jesus*, ^{John 12. 32.} *If I be lifted up from the earth, I will draw all men unto me*, *viz. all believers unto me*. So, ^{Phil. 2. 21.} *All seeke their owne, not the things which are Jesus Christ's*; all, *viz. many*. So, ^{John 1. 18.} *will poure out my Spirit on all flesh*, which is spoken of believers, as appeares, *Act. 2.*

17. Now this ought to be heedfully observed; that notes of universality in Scripture, whether affirmative, or negative, ought to be restrained, or limitted to that subject matter, of which the Spirit of God speaks in the context.

¹ ^{Sam. 20.} For instance, *Saul* spake not any thing that day, *viz.* concerning *David* that day: For certainly the King spake concerning other things. So in *John*, *But ye have an unction from the Holy one, and ye know all things*,

² ^{John 2.} ^{26.}

things, viz. all points necessary to salvation, of which *Saint John* formerly treated. So *Paul*, *Who gave himself a ransom for all*, viz. Some of all sorts, qualities, and conditions; and this appeares by the context. For in the first and second verses *Paul* speaks of *Kings*, and all that are in authority: and *vers. 7.* he speaks of the *Gentiles*; *I am ordained (saith Paul)* *a Preacher, and an Apostle, a teacher of the Gentiles in faith, and in verity.* So then the meaning is, *Christ gave himself a ransom for all*, viz. *Kings* as well as subjects, *Gentiles* as well as Jewes.

19. Rule.

In Scripture the species is not rarely put for the genus: For instance, *A just Ephah, and a just Hin shall ye have: Where you have one certaine kinde of measure, put for every measure.*

So againe, *Whosoever he be of the chidren of Israel, or of the strangers that sojourne in Israel, that giveth any of his seed unto Moloch, he shall surely be put to death; unto Moloch, viz. unto that, or any other kinde of Idol.*

26. Rule. :

Many things are spoken in Scripture, rather ex vulgi opinione, according to the common opinion of men, then as the things are in themselves considered.

Gen. 1. 16 For instance, it is said, *And God made two great lights, the greater light to rule the day, and the lesser light to rule the night;* meaning the Sun; and the Moone, where, as the Moone is the least of all the planets, onely thought to be one of the greatest by most people. So, the Virgin Mary says

Luc. 2. 43. *unto Jesus, Son, why hast thou dealt thus with us? thy Father and I have sought thee sorrowing:* thy Father, viz. thy supposed Father, as he is elsewhere called. So Christ calls Judas friend; for he was so accounted, though indeed he was but a face-friend, and an heart-enemy. So the Pharisees are styled by the Holy Ghost, *righteous, just persons, such as need no repentance,* because they were so in the conceit of the world.

21. Rule.

Prophecies in Scripture are shaped in to severall formes.

1. Some

1. Some Prophecies are delivered *formâ optandi*, by way of wish, or desire, Gen. 49.18. *I have waited for thy salvation, Oh Lord. Quo ipso non optat salutem, sed prophetat:* He doth not onely wish that his salvation might come, but prophecies that his salvation should come. So the Psalmist, ^{Ps. 14.7.} *Oh that the salvation of Israel were come out of Sion: when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israell shall be glad.*

2. Some Prophecies are delivered *formâ imperandi*, by way of command. So, *Come downe, and sit in the dust, Oh virgin daughter of Babylon, sit on the ground: there is no throne, Oh daughter of the Caldeans, for thou shalt no more be called tender and delicate.* So, ^{Ez. 47.1.} *ver. 5. Sit thou silent, and get thee into darknesse, Oh daughter of the Caldeans, for thou shalt no more be called the Lady of Kingdome.* ^{ver. 8.}

3. Some Prophecies are delivered *formâ imprecandi*, by way of imprecation; so the Ps. *lxxist, Pour out thy wrath upon the Head then, that have not known thee, and upon the Kingdome that have not called upon thy Name.* So, ^{Ps. 79.6.} *ver. 12. Render unto our neighbours seven-fold into their bosome, the reproach wherewith they have reproached thee, Oh Lord,* ^{ver. 12.} *22. Rule.*

22. Rule.

In reading of the Evangelists, we should take notice, what things are specified by one Evangelist, what by two, what by three, and what by all the four: For instance.

Some of Christ's works are specified only by one Evangelist, as his turning of water into wine, as his healing the sick man at the poole of Bethesda, his healing that blind man, *John 9*.

Some of them are specified by two Evangelists, as the History of Christ's birth by *Matthew* and *Luke*.

Some things are recorded by three of them, as the institution of the Sacrament of the Supper.

Some things by all four, as Christ's death and passion.

Only two write the History of his birth, all four the History of his death, possibly to teach us, that though all Christ's works, and actions are to be seriously minded, meditated upon, and remembred, yet none so especially as his death and sufferings.

23. Rule

23. Rule.

Although we should finde the holy
Peminen of God, differ from each other
in things of a lesser import, or considera-
tion, we should not from hence in the least
scruple the divine authority of the Scrip-
ture.

For instance, in the History of Christ's
temptations, *Matthew* for the second temp-
tation, puts the devills taking Christ up
into the holy City, and setting him one a pina-
cle of the temple; now the Evangelist Saint
Luke seemes to invert the order, and for
the second temptation puts the devills ta-
king Christ into an high mountaine, and shew-
ing him all the Kingdomes of the world in a
moment of time.

Mat. 4.5.

Luc. 4.5.

Now if the question be, how these *Evans-
gelist*s must be reconciled? Answer may
be made, if there be an harmony, as to the
temptations that are written by the *Evans-
gelist*s, it is enough, though they differ as
to the order of the temptations. We do
not use to accuse a man of a falsehood, who
tells us many things that be true, though
they be something out of order, unlesse he
promise that he will not onely tell us the
things

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things that were done, but also the order of the doing of them. So then if *Matt* speaks of that temptation in the second place, which *Luke* doth in the third place, long as they differ not about the maine, to the temptations concerning which they write, there is an harmony still between *Matthew* and *Luke*.

Yea, some think, that this is a good argument to prove the *divine authority* of the *Scriptures*, viz. that the Holy Penn did not lay their heads together, about framing of the *Gospels*, nor did they scribe one anothers coppies, they agree in the maine, and yet differing in this of a lesser consideration.

24. *Rule.*

When the Evangelists urge a Scripture out of the Old Testament, the names they referre not to the words themselves considered, but to the second and aime of the Spirit of God in the place to which they relate.

Matt. 2. 23. For instance, *He came, and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene*, which laying cannot be for

in terminis in any of the Prophets and therefore the Evangelist referres to those Scriptures, were the Spirit of God speaks to the same purpose, though he makes not use of the same words. So Saint Luke

Now that the dead are raised even Moses sheweth at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not a God of the dead but of the living. Moses shewed not that, the dead are raised in terminis, but indeed this is inferred from what he laid by consequence; for he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; and he is not the God of the dead, but of the living.

And from hence let us be established in this truth, that necessary consequences from Scripture do proove a *jus divinum*, a divine right; yea, our Lord Jesu calleth consequence from Scripture, Scripture; He ^{Joh. 7.38.} *that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water:* Now these words strictly taken, are not to be found in the whole booke of God, excepting this place where they are urged; the place of Scripture neerest to this, that I know of, is in *Esay*, *I will pour water upon him that is thirsty, and floods upon the dry* ^{Isa. 44.3.}

dry ground: And indeed if this should be denied, we should fall into grosse *absur*ties.

A Learned Author observes, that kinds of unlawfull, and forbidden manerages are not expressly mentioned in *Law*, but divers of them to be collected by *consequence*; that is, either by parity or greater strength of reason. For instance

Lev. 18.10 *The nakednesse of thy sonnes daughter, or thy daughters daughter, even their nakednesse thou shalt not uncover.* Now from this text, it is collected *a fortiori*, that in lesse a man may uncover the nakednesse of his owne daughter. Which yet is not expressly forbidden by the *Law*, but to be thus collected by *necessary consequence* from this very text.

How can it be proved, that women are to receive the Sacrament of the Lord's Supper, but by *consequence*? That a one particular Church is a true Church, but by *consequence*? that fasting daies, a thanksgiving-daies, may be observed upon occasion but by *consequence*?

And here you have the great vapour of the *Anabaptists* spending it selfe, and coming to nothing, *viz.* where do you find it expressly said in any place of Scripture?

that infants are to be baptized: if we have it by necessary consequence, it is sufficient.

25. *Rule.*

It is usuall for the Spirit of God, to expresse both the duties and the priviledges of the people of God, under the New Testament, by phrases taken from the Deconomy and Administration of the Old. To instance:

1. For the duties of the New Testament, *to offer sacrifice* is a phrase proper to the administration under the Old Testament, and yet this is pressed as a dutie under the New. So *Paul*, *I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.* Rom.12.1.

2. For the priviledges of the New Testament, for instance; *It shall come to passe in the last dayes, that the mountaine of the Lords house shall be established in the top of the mountaines, and shall be exalted above the hils, and al Nations shall flow unto it.* The meaning is not, that there should be another temple raised, like that at *Jerusalem*, but it is to be expounded of the spreading of the Gospel. New Testament-priviledges see out

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out by an expression taken from an Old
Joel.1:18. ^{29.} Testament-administration. So, I will pour
out my Spirit upon all flesh, and your sonnes
and your daughters shall prophesy, your old
men shall dreame dreames, your young men
shall see visions : The meaning of this
Scripture is not, that God in the time of
the Gospel would discover himselfe unto
his people *by dreames, and visions*; but
that God would give a greater measure of
light, and bestow a greater measure of his
Spirit on those that should live under
the Gospel, then those that lived under
the Law, and that this is the meaning of it,
is cleare by the Apostle Peters quota-
tion of it, *Act 2.17.*

26. Rule.

When the Scripture makes mention
of filthy actions, either naturall or sin-
full, it expresses them in comley termes

1. When it speakes of *naturall actions*,
^{Judg.3.24.} *as, Judg.3.24.* 'tis said of *Ehud*, that
he covered his feet in the Summer-chamber,
viz. he was easing of nature, for they
had long coates which *covered their feet*
when they eased nature.

2. When it speakes of *sinful uncleannesses*,

So,

So stollen waters are sweet, *viz.* adultery is sweet. So see how incest is described, saith Jacob to Reuben, *Thou wentest up to thy fathers bed.* Gen. 49.4.

And yet this is very observable, that the Scripture when it speakes of *Idolatry*, and spirituall whoredome, maketh use of plain termes: marke how the phrase is altered, when God speakes of *Idolatry*, *Thou hast built thy high place at every head of the way,* ^{Ezek. 16. 25.} *and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passeth by,* and multiplied thy whoredomes: A Learned Author gives this account of it, *Idolatry* is such a subtil thing that we are not sensible of its defilement, as we are of bodily whoredome, and therefore the *Lord* exprestes it in plain termes, that we may hate it the more.

27. Rule.

The circumstance of time with relation to the person, or thing that is spoken of in the Scripture, must heedfully be observed.

Hence was that saying of *Augustine*, *Distribue tempora, & concordabit Scriptura:* Distinguish concerning the time, and then

T

Scriptures

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Scriptures will agree. For instance, we
2 King. 15. read concerning *Fotham the Son of Yzziah*,
33. *that he reigned sixteene yeares in Jerusalem*,
and yet in the same Chapter, mention is
2 King. 15. made of the *twentieth yeare of Fotham*:
30. *now distribue tempora, & concordabit Scriptura*: distinguish concerning the time, and you will reconcile these Scriptures. For *Fotham* reigned alone *onely* sixteene yeares, but he reigned with his Father *Yzziah* (who being smitten with Leprosy could not manage the affaires of the Kingdome) *four yeares*; in all *twenty yeares*.

28. Rule.

We are to consider in the perusal of Scripture what speeches are proper and what speeches are figurative. The Scriptures have a *proper*, and *literall* sense, and they have an *allegoricall*, and *figurative* sense. Now it is a dangerous thing, when the words are *properly* to be taken, to understand them *figuratively*, or to take them *figuratively*, when they are to be understood *properly*. For instance,

1. 'Tis dangerous to understand those places of Scripture *properly*, which are to be taken *figuratively*, as in the Prophet

Malach

Malachi; Behold, I will send you Elijah the Prophet before the coming of the great, and ^{Mal. 4.5} dreadfull day of the Lord. The Jewes expound this properly of Elias Tishbites, when the Prophet meant them figuratively of John the Baptist, who came with the gifts of Elias; for so you have ^{John} called, But I say unto you (saith our Saviour unto his disciples) that Elias is come already, and ^{Mat. 17. 12, 13.} they knew him not, but have done unto him whatsoever they listed, &c. Then the Disciples understood, that he spake unto them of John the Baptist. Another instance you have, Beware of the Leaven of the Pharisees: ^{Mat. 16.} The Disciples understood it properly, when Christ meant figuratively. So, Except a man be borne againe, he cannot enter into ^{Joh. 3.3} the Kingdome of God. That which Christ meant figuratively of regeneration, Nicodemus understands literally.

2. Tis dangerous to understand those places figuratively, which should be taken properly; thus the Familists turne all the history of Christ into an Allegory, Heaven and Hell into an allegory, and without repentance their salvation also: Such an one was he, who reading that place of Scripture; where it is said of Judas, that having received the sop, he went immedi-

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ately out, & erat nox, and it was night, puts both together as spoken of *Judas*; He, saith he, was the night, that went out, as Christ was the Sun, that gave knowledge to his Disciples, who were day: So *Judas* was the night, who gave knowledge to the Jewes, who were darknesse. A senselesse conceit, but I mention it to shew you the danger of *allegorizing* the Scriptures.

Origen was very faulty this way, in turning all Scripture almost into an *allegory*. And it is *observable*, that he who was so much for *allegories*, understood that *literally*, which was to be zaken *mystically*:

Mat.19.12. There are some Eunuchs, which were so borne from their mothers wombe; and there are Eunuchs which were made so of men; and there be Eunuchs, which have made themselves Eunuchs for the Kingdome of heavens sake.

And truly I think, there was the finger of God plainly to be seene in this providence: his punishment was like his sin: As the taking of *literall* *Scriptures* in a *figurative* sense was his sin, so the taking of a *figurative* in a *literall*, was his punishment.

quest. But you may aske me, when the *literall*

literall sense is to be left?

When it is repugnant to the *analogy of faith*, or that systeeme of Divinity, which is evidently grounded upon the Word of God. For instance; when it is said, *Every branch is me, that beareth not fruit*: we must not interpret the branches *that beare not fruit*, to be really in Christ, as parts of his mysticall body, because this is against the *Analogy of faith*: we know that no branch, which is truely engraffed into Christ can ever be taken away; and therefore we must understand the phrase of such as are in Christ *visiblē*: as members not of his true body, but of his visible Church.

The *Incanters* Rods are related to be turned into *Serpents*; now they must be interpreted to seeme so, rather then to be so, because the *literall interpretation* is against the *analogy of faith*; the changing of the natures of creatures, being beyond the sphere of the activity of the devils power.

So when we are commanded *to pluck out our right eye, and cut off our right hand, if they offend us*; this cannot be expounded literally, because it is against the *analogy of faith*, God hath expressly commanded *I thou shalt not kill.* T 3 29. Rule.

29. Rule.

Although the proffer of salvation in the Scripture be conditionall, yet is neither the decree of God, nor the purchase of Christ relating thereunto conditionall.

The *Lord Jesus* did not redeeme us, if we did believe, but that we might believe; there is a *condition* in the things proffered, but none in the will of God. Gods offering salvation upon *condition* of beleeving, doth onely note that faith is a meanes tending thereunto: In like manner, Gods promises are not (for the forme of them) to be compared with his *purposes* or *inten-tions*: that which is performed upon a *condition*, is not intended upon a condition so to be performed. God *absolutely* intended to make his electo beleeve, and to save them; their belief is but a condition to their salvation, not to Gods intention which is absolute.

For the further clearing of this, consider that the *voluntas signi* may be *conditionall*, and the *voluntas beneplaciti* may be *absolute*, and yet there may be a sweet Harmony between them. To this purpose observe,

that

that a conditional proposition having such a condition annexed to it, as will certainly and infallibly be effected, is equivalent to an *absolute affirmative categoricall proposition*; As if a man sayes, he will take a journey to morrow if he be able, and knowes certainly he shall be able, this is equivalent to an *absolute affirmative categoricall proposition*, that he will absolutely go: So on the contrary, if a proposition be conditionall, and hath a condition annexed to it, which is impossible and shall never be effected, this is equivalent to an *absolute categoricall negative proposition*; when Reprobates are told, if they beleive they shall be saved, it is equivalent to this proposition, they shall not be saved, because they shall not beleive. So that the outward tender, though conditionall, may answer to an *absolute decree*, the tender it selfe being *equivalently absolute*.

30. Rule.

The Scripture sometimes speaks of a thing, as absolutely, and infallibly coming to passe by vertue of Gods ordination, and yet the same thing may

be in its alone nature contingent.

For instance, it was prophesied concerning Christ, that not a bone of him should be broken; now Christ's legs were not broken, not because in themselves considered they could not be broken, but because Gods decree could not be broken: they were capable of being broken, and yet not capable: capable in respect of themselves, incapable in regard of Gods decree.

When there is a non-essential connection between things, we say there is *contingency*: when there is an essential connection, there we say there is *necessity*: For instance, *rationality* and *risibility* are necessary to a man, because a man cannot be a man but he must have a power both to reason, and laugh; they do *ingredi essentiam*: but that a man doth exercise his reason or not exercise it, that a man doth laugh or not laugh, is *contingent*; the power is *necessary*, but the act is *contingent*: Christ's legs in respect of themselves, were as apt to be broken as the *malefactors*, therefore the not breaking of them was *contingent*, as to the *souldiers*, though coming to passe *necessarily* as to Gods decree. Contingent things are nothing the less contingent for *some*

31. Rule.

Negations in Scripture must be read with these cautions:

1. Sometimes they deny not simply, but onely in comparison; *I will have mercy*, Mat.9.13; and not sacrifice, that is, *I will have mercy* rather then sacrifice. So, *When thou makest a dinner or a supper, call not thy friendes*, Luk.14.12; *nor thy brethren, neither thy kinsmen, nor thy rich neighbours, &c.* But when thou makest a feast, call the poore, the maimed, the lame, the blind: Bid not your brethren, but the poore, that is, the poore rather then your brethren,

2. Sometimes negatives deny onely according to the conceit, and opinion of the hearers; So, *God is not the God of the dead, but of the living*: He is not the God of the dead, that is, of such dead, whom the Sadduces thought dead, who should never rise againe; for Christ spake this to the Sadduces, who denied the resurrection, as appeares by the context. So Jesus said, Job.7.16. *My doctrine is not mine, but his that sent me; Is not mine, that is, as you take me to be a meere man,*

32. Rule.

The truth of an Hypotheticall Proposition, doth not depend upon the truth of the two Propositions, the Antecedent and the consequent; but upon the necessary connexion: viz. The Antecedent and consequent of an Hypotheticall Proposition may be true, and yet the Proposition, may be false it selfe, and *é contra*, the Antecedent and consequent of an Hypotheticall Proposition, may be false, and yet the Proposition may be true it selfe. For instance,

If Isaac were Abraham's Son, then he were truly good; both parts considered apart are true, yet the Proposition it selfe is false, because there is no necessary connexion between the Antecedent, and the Consequent: If a man be irrational, he is a beast, both parts are false, yet the Proposition true: Paul layes to the Centurion, and to the Souldiers, Except these abide in the Ship, ye cannot be saved; both parts are false, either that the Ship-men should not abide in the Ship, or that any man in the Ship should not be saved: God having before determined, that there should be no losse of

of any mans life among them; so saith Paul,
*I exhort you to be of good cheer, for there shall
be no losse of any mans life among you, but of the
ship:* yet the connexion is true, except they
did abide in the ship they could not be
saved: If I say to a Reprobate, If thou
believe thou shalt be saved; this *Proposition*
is true; though that the Reprobate shall
either believe, or be saved, is false.

Ver. 22

33. Rule.

To say this or that opinion is untrue,
because it doth in terminis contradict some
place of Scripture, will not hold. For in
stance,

To say that *Christ is not equal with the
Father*, is expressly contrary to that
Scripture, *He thought it no robbery to be equal
with God*; yet agreeable enough to that
of *Christ himself*, *My Father is greater
than I*: To say *God cannot repent*, is in
terminis to contradict some places of Scrip-
ture: To say, *God can repent*, is in terminis
to contradict other places of Scripture;
yet neither of these are unsound, because
in terminis onely to contradict the *Scripture*,
is not to contradict indeed the
Scripture; but when we contradict the
mean-

meaning of the Scripture, then, and not till then, we are justly said to contradict the Scripture. For instance,

To deny Gods delights in the destruction of sinners, is to contradict in termis that place of Scripture, I will laugh at your calamity: and to say, God doth delights in the destruction of sinners, doth in termis contradict another place of Scripture, As I live, saith the Lord, I have no pleasure in the death of the wicked. And yet never a whit the more contradiction found in the Scripture for all this.

As for example, it is both true, that the Father is greater then the Son, as touching the Sonnes manhood, and the Son equalleth the Father, as touching the Sonnes God-head. So of repentance it cannot be attributed unto God as it signifies a change of minde, or counsell, but it may be attributed unto God, as it signifies change of sentence, according to that Axiome, *Dens mutat sententiam, nunquam consilium.* So, as touching Gods pleasure, or delight in the death of a sinner, as it is the destruction of a creature, he delights not in it; but as it is the just punishment of a sinfull creature he delights therein: God delights in the execution of justice, as appeares in Jeremiah

viab; But let him that glorieth, glory in Jer.9.24.
his, that he understandeth and knoweth me,
hat I am the Lord, which exercise loving
indnesse, judgement and righteousnesse on
he earth; for in these things I delight, saith
he Lord: God delights in the exercise of
udgement and righteousnesse, as well as in
the exercise of loving kindness.

In like manner we say, that two Propositions may contradict each other in terms, and yet may agree well enough, as to the sense and meaning of them. For instance, These two Propositions, 1. *Adam might not have sinned.* 2. *It could not be but that Adam would sinne,* are both true; *that Adam might not have sinned,* is true of *Adam* in the sense of division, considered as in himself: *It could not be but that Adam would sinne,* is true of *Adam* in the sense of composition, being considered as subordinate to the decrees of God.

24. Rule.

Pray unto God for the illumination of the Spirit.

Luther used to say, *Bene orare, est bene stu-
duisse;* he will study well, that can pray well. It is a singular comfort and privilege

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to every godly man, to see with his own eyes. It is a great comfort to a blinde man to meet with a faithful guide, who may be trusted to lead him in his way; but it cometh nothing neer to the content, which a man that hath eyes takes, when with them sees the way on which he walks.

35. Rule.

Labour for true holynesse.

The secret of the Lord is with them that fear him. Saint John tells us, That the anointing which the people of God have received and have abiding in them, shall teach them all things. God will not reveal his will to those that will do their own. So Paul, *ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God.*

36. Rule.

Get an humble heart.

With the lowly is wisdom. God will bring his minde to the broaken in heart: Who am I saith Moses? and yet who fitter then he go unto Pharaoh? He that refused to be called Pharaohs daughters sonne, was afterwarde called

called to be Pharaohs God. See, (saith the Lord to Moses) I have made thee a God to Exod. 7.1 Pharaoh. *Exodus 7.1*

How shall that Christian be satisfied, *Ques.* who notwithstanding the heedful observing of these, or such like Rules, is in the dark, as to many texts in the book of God?

These things may be said for the satisfaction of such a Christian. *Reff:*

1. That it is not necessary that a Christian should understand every Text in the Scriptures: if he understands so much as is absolutely necessary to his salvation, he is a good Scholar in *Christ's* Schoole.

2. As often as thou meetest with any thing that is above the reach of thy capacity, be humbled in the sense of thine owne weaknesse. Thou art so farre *carnal*, as thou doest not perceive the things of God, which are spiritually to be discerned.

3. Pray unto that God, who hath the *Key of David*, that he would open thy understanding, that thou mayest rightly conceive of the great mysteries of Religion:

Christ hath told us, if we knock, he will open unto us; he hath commanded us to knock; that we may not be slothful; he hath promised to open, that we may not be distrustfull.

¶ *Rules for the understanding*

¶ The complete knowledge of Divine
Truthes is reserved for our heavenly
state: whilest we are in this world, we know
but in part. Yea, *Irenaeus* addes, saith he, In
glory to all eternity, the Saints shall be
learning something of God, that so God to
eternity may be a Teacher, and the Saint
a learner. There is such another like expres-
sion, that the Schools make use of, when
they speak of our state in glory; they say.
The *Angels* and *glorified Saints*, are full ves-
sels, and yet are alwayes a filling.



F I N I S.





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